Bible Words in Living Language

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LUTHER A. WEIGLE

Dean Emeritus of the Yale University Divinity School
Chairman of the Standard Bible Committee

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PREFACE

MOST of these brief articles have been published in various religious newspapers and journals in 1955 and 1956, but a number of them are here printed for the first time. Their present publication is in response to the request of readers that they be brought together in a more permanent form. Some duplication has been avoided and the opportunity has been taken to correct some misprints.

The series reflects my correspondence, for many of the articles were written in answer to questions. They are intended for the general reader as well as for Bible teachers and ministers. Their purpose is to explain the meaning of the Authorised Version where its language is no longer easily understood or does not accurately represent the ancient text. At the same time they give the reasons for many of the changes that have been made in the Revised Standard Version of the Bible.

Dr Ronald Bridges and I are at work upon a full-length *Bible Word Book* which will deal with more than twelve hundred words and phrases which have been affected by changing English usage. When this volume appears, probably in 1958, it will be alphabetically arranged, and will contain full indexes and other guides to study.

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'Heaviness' and 'heavy'

'HEAVINESS' is a word that appears fourteen times in the Authorised Version of the Bible, but never in the sense of physical weight. In each case it has a figurative meaning; it denotes a state of mind. More precisely, in each of these cases it denotes one of a dozen different states of mind. For the Authorised Version uses 'heaviness' to represent seven different Hebrew words and three different Greek words, each of which has its own distinct meaning. The more exact translation of these terms by the Revised Standard Version displaces the word 'heaviness' in all of the fourteen cases. Listing the terms in the order in which they occur in the Bible, 'heaviness' is replaced by 'fasting' (Ezra 9:5), 'sad countenance' (Job 9:27), 'despair' (Psalm 69:20), 'sorrow' (Psalm 119:28; Proverbs 10:1; Romans 9:2), 'anxiety' (Proverbs 12:25), 'grief' (Proverbs 14:13), 'moaning' (Isaiah 29:2), 'a faint spirit' (Isaiah 61:3), 'painful' (2 Corinthians 2:1), 'distressed' (Philippians 2:26), 'dejection' (James 4:9), 'have to suffer' (1 Peter 1:6).

The word 'heavy' is used by the Authorised Version more naturally—we read of heavy yokes, heavy burdens, heavy bondage, heavy hands, heavy hearts, heavy hair, heavy transgression, eyes heavy with sleep, and ears heavy to hear. In Isaiah 58:6 'heavy burdens' does not accurately represent the Hebrew, which means 'the thongs of the yoke'; in Proverbs 31:6 'heavy hearts' is not strong enough an expression for 'those in bitter distress'.

The Authorised Version uses the same word to express King Ahab's vexation over Naboth's refusal and our Lord's feeling as he approached his agony in the Garden of Geth-

semane. Ahab was 'heavy', it says, and Jesus began to be 'very heavy'. This is entirely unjustified, for the Hebrew term used concerning Ahab means 'resentful' or 'vexed', which is just the opposite of our Lord's attitude in Gethsemane. Compare 1 Kings 20:43, 21:4 and Matthew 26:37 ; Mark 14:33 in the Authorised Version and the Revised Standard Version.

When 'let' means 'hinder'

In the *Oxford English Dictionary* there are two verbs spelt and pronounced exactly alike, *let*, but which come from two distinct Anglo-Saxon roots. The one verb 'let' means to hinder, impede or prevent ; the other means just the opposite, to permit or allow . Both were in current use in 1611 ; both are used in the Bible and in Shakespeare. But only the second remains a part of living English today ; the first survives only as a noun in the legal phrase 'without let or hindrance' and in the game of tennis, where anything that interrupts or hinders the game and requires a point to be played again is called a 'let'.

In Shakespeare's *Henry V*, the Duke of Burgundy, suing for peace with England, and speaking of the ruin that continued war entails, says :

> 'my speech entreats
> That I may know the let, why gentle Peace
> Should not expel these inconveniences
> And bless us with her former qualities.'

When Hamlet's friends seek to restrain him from following the beckoning ghost of his father, he cries :

> 'Unhand me, gentlemen.
> By heaven, I'll make a ghost of him that lets me.'

This obsolete use of the verb 'let' appears three times in the Authorised Version of the Bible. In Isaiah 43:13 God speaks through the prophet : 'There is none that can deliver out of my hand : I will work, and who shall let it ?' The revised versions have 'who can hinder it ?' Paul, writing to the Romans (1:13) tells that he had 'oftentimes purposed' to come to them, but that he 'was let hitherto' ; the Revised Standard Version renders this : 'I have often intended to come to you, but thus far have been prevented'.

The other occurrence is in 2 Thessalonians 2:6–7, where the Authorised Version reads : 'And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way.' The obscurity of these verses is increased by the use of the word 'letteth' in verse 7 for the Greek word which was translated 'withholdeth' in verse 6. The Revised Standard Version reads : 'And you know what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work ; only he who now restrains it will do so until he is out of the way.'

When 'prevent' means 'precede'

The word 'prevent' is used fifteen times in the Authorised Version of the Old Testament and twice in the New Testament, but always in the now obsolete sense of go before, anticipate, or precede (a meaning immediately derived from the Latin *prae* before + *venire* to come). When the Psalmist says (119:147), 'I prevented the dawning of the morning', the present-day reader of the Authorised Version is mystified. The Revised Standard Version expresses the meaning of the Hebrew clearly, 'I rise before dawn'. This is a part of the

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description of the devotional habits of a pious Hebrew who rises before the dawn to begin the day with meditation and prayer. In the following verse 148, 'Mine eyes prevent the night watches' is now translated 'My eyes are awake before the watches of the night'.

When Peter came to Jesus to report that they were asked to pay the half-shekel tax (Matthew 17:25), the Authorised Version says that Jesus 'prevented him'. That does not mean that he kept Peter from speaking ; it means simply that Jesus spoke to him first. When Paul tells the Thessalonians, anxious to know what will happen on the last great day, that 'we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep' (1 Thessalonians 4:15), he is not thinking of a possible attempt to keep the dead in their tombs ; he is saying simply that those who are alive will not precede the dead to the triumphant meeting with the Lord.

In the other cases the Revised Standard Version replaces 'prevent' with 'meet' (Psalms 21:3 ; 59:10 ; Isaiah 21:14 ; Amos 9:10), 'come to meet' (Job 30:27 ; Psalm 79:8), 'come before' (Psalm 88:13), 'come upon' (2 Samuel 22:19=Psalm 18:18), 'confront' (2 Samuel 22:6=Psalm 18:5), 'receive' (Job 3:12), 'has given to' (Job 41:11). The Hebrew word thus translated is *qadam* the basic idea of which is to come or be in front or beforehand. The appropriate English word therefore depends upon the context. The Authorised Version translated *qadam*, in eleven other instances, by 'meet' (Deuteronomy 23:4 ; Nehemiah 13:2), 'come before' (2 Kings 19:32 ; Psalm 95:2 ; Isaiah 37:33 ; twice in Micah 6:6), 'go before' (Psalms 68:25 ; 89:14), 'disappoint' (Psalm 17:13), 'before' (Jonah 4:2).

The expression 'fled before', in Jonah 4:2, is misleading. Tyndale, Coverdale, and the Bishops' Bible had 'hasted to flee', and the revised versions have restored this rendering.

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They 'wanted' wine

'And when they wanted wine, the mother of Jesus saith unto him, They have no wine'—so reads the Authorised Version in its account of the marriage at Cana in Galilee (John 2:1–11). To the modern reader this might mean that when some of the guests grew thirsty and desired wine, the mother of Jesus realised that there was none and turned to him for help.

But that is not what the Greek text of John 2:3 means. Its first clause was translated by Tyndale : 'And when the wine failed'. Tyndale's rendering is correct, and was used in the successive versions of Coverdale, Thomas Matthew, the Great Bible, the Geneva Bible, and the first edition of the Bishops' Bible. The Greek text implies that the bridegroom had supplied wine, according to Jewish custom, but that he had miscalculated and did not supply enough. Tyndale's translation of the clause has been reinstated by all authorised revisions of the Authorised Version—by the English Revised Version of 1881, the American Standard Version of 1901, and the Revised Standard Version of 1946–52. Other modern translators also agree with Tyndale ; they say that the wine 'ran short' (Moffatt, Weymouth, Twentieth Century, Ballantine, Rieu) or 'gave out' (Goodspeed, Phillips, Verkuyl).

The wording of the Authorised Version, 'when they wanted wine', is an ambiguous rendering for which a reviser of the Bishops' Bible is responsible. It first appeared in the second edition of the Bishops' Bible, and was taken from it by the translators of the Authorised Version. These two versions stand alone in this mistake.

In 1611 the error was not as apparent as it is now, for

the verb 'want' is always used by the Authorised Version in the older sense of 'lack', and not in the sense of 'desire'. The seventeenth century reader understood the clause to mean 'when they lacked wine' just as naturally as the reader of today understands it to mean 'when they desired wine'. But even so the Authorised rendering of this clause is an inaccurate paraphrase of the Greek text, and is apt to mislead the English reader.

'Admire' and 'admiration'

The words 'admire' and 'admiration' were used in the seventeenth century simply to denote wonder or astonishment, without any implication of praise or approval. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was 'admirable how that senseless religion should gain so much ground on Christianity'—by which he meant that this fact was amazing. He elsewhere told of Cardinal Pole delivering 'a dry sermon . . . many much admiring the jejuneness of the discourse'—that is, they were astonished at its emptiness. In Milton's *Paradise Lost*, Satan was confronted at the gates of Hell by a monster Shape, and 'the undaunted Fiend what this might be admired'—that is, Satan wondered what this might be (ii, 677).

In Shakespeare's *Hamlet* (i. ii, 192) when Horatio tells Hamlet that he has seen the ghost of 'the king your father', Hamlet responds with a startled exclamation of surprise, to which Horatio answers :

> ' Season your admiration for awhile
> With an attent ear, till I may deliver,
> Upon the witness of these gentlemen,
> This marvel to you.'

This evidence is enough to show that when the writer of Revelation 17:6, as reported in the Authorised Version, expressed 'great admiration' for the woman arrayed in scarlet, 'drunken with the blood of the saints and the blood of the martyrs of Jesus,' he meant simply to declare his wonder and astonishment at her. The American Standard Version translates the statement: 'when I saw her, I wondered with a great wonder.' The Revised Standard Version has: 'When I saw her I marvelled greatly.'

Ye 'allow' the deeds of your fathers

The word 'allow' is used five times in the Authorised Version of the Bible. In each case it has the sense of to praise, approve, or accept—the common meaning of 'allow' in the sixteenth and seventeenth centuries, derived from the Latin *allaudare*, to praise. Jesus' accusation of the lawyers (Luke 11:48), 'ye allow the deeds of your fathers', does not imply that they had any power to permit or prohibit what their fathers did. That was history, past and done. What he said was, 'you approve the deeds of your fathers'. The Greek word means literally 'join in thinking well of'. The revised versions use the word 'consent'—'you consent to the deeds of your fathers'.

When the translators of the Authorised Version used the word 'allow' in Paul's vivid description of the predicament of the sinner (Romans 7:15)—'that which I do I allow not: for what I would, that do I not; but what I hate, that do I'—they used it in the sense of 'approve'. Their rendering would be expressed today in the words, 'I do not approve of what I am doing'. But in this case they mistranslated the Greek verb, which means 'know' or 'understand'. What

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Paul said was, 'I do not understand what I am doing.' The Revised Standard Version translates the verse : 'I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.'

Paul's statement in 1 Thessalonians 2:4 does not mean merely that God permitted him to be entrusted with the preaching of the gospel, but that God tested and approved him for this mission. The Revised Standard Version uses the word 'approve' in Romans 14:22 also, and the word 'accept' in Acts 24:15.

'Conversation' and 'conversant'

The word 'conversation' in the Authorised Version of the Bible always refers to conduct, behaviour, or manner of life, and is never used in the sense that it has today as a term for the give and take of talk. 'The end of their conversation' (Hebrews 13:7) is now translated 'the outcome of their life'. The 'vain conversation received by tradition from your fathers' (1 Peter 1:18) is 'the futile ways inherited from your fathers'. Lot is said to have been 'vexed with the filthy conversation' of Sodom and Gomorrah (2 Peter 2:7), but it means that he was 'greatly distressed by the licentiousness' of these cities.

The injunction to the Christian wives of unbelieving husbands expressed in the Authorised Version of 1 Peter 3:1-2 is confusing to the reader of today : 'Likewise, ye wives, be in subjection to your own husbands ; that, if any obey not the word, they also may without the word be won by the conversation of the wives ; while they behold your chaste conversation coupled with fear.' That conveys the impression that these wives are to talk their husbands into becoming Christians, though it seems strange that husbands are to

behold the conversation rather than listen to it, and one can only wonder what being coupled with fear has to do with it. But there is no word in the Greek for 'coupled', and no justification for dragging it in ; the word 'fear' stands for the reverent fear of God which is the mark of a good Christian ; and the 'conversation' of these wives is their behaviour. The Revised Standard Version translates the passage : 'Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behaviour of their wives, when they see your reverent and chaste behaviour.'

Writing to the Corinthians Paul, referring to himself as 'we', expresses rejoicing in 'the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward' (2 Corinthians 1:12). Note how much more clearly this reason for rejoicing is expressed in the translation of the Revised Standard Version : 'the testimony of our conscience that we have behaved in the world, and still more toward you, with holiness and godly sincerity, not by earthly wisdom but by the grace of God'.

The archaic use of the word 'conversation' in the Authorised Version of the Bible is so misleading, and so completely abandoned by the revised versions and modern translations, that it will be well to cite other examples. I will quote the renderings of the Revised Standard Version, and state in parentheses the archaic phrases which they have displaced.

In Galatians 1:13 Paul refers to his 'former life in Judaism' (conversation in time past in the Jews' religion). He reminds the Ephesians (2:3) how 'we all once lived' (we all had our conversation in times past) as children of wrath ; and he urges them (4:22) to 'put off your old nature which belongs

to your former manner of life' (put off concerning the former conversation the old man). He exhorts the Philippians (1:27) to let their 'manner of life be worthy of (conversation be as it becometh) the gospel of Christ', and declares that 'our commonwealth (conversation) is in heaven' (3:20).

Timothy is encouraged, in spite of his youth (1 Timothy 4:12), to 'set the believers an example in speech and conduct' (be thou an example of the believers, in word, in conversation). Among the injunctions in the Letter to the Hebrews is (13:5) 'Keep your life free from love of money' (Let your conversation be without covetousness). If a man is wise and understanding (James 3:13), 'by his good life let him show his works' (let him shew out of a good conversation his works).

Peter counsels his readers (1 Peter 1:5 ; 2:12) to be holy 'in all your conduct' (in all manner of conversation), and to 'maintain good conduct among the Gentiles' (having your conversation honest among the Gentiles). He warns (3:16) that some may 'revile your good behaviour in Christ' (falsely accuse your good conversation in Christ). He encourages them (2 Peter 3:11) to 'lives of holiness and godliness' (holy conversation and godliness).

In the Old Testament 'the strangers that were conversant among them' means 'the sojourners who lived among them' (Joshua 8:35) ; and 'as long as we were conversant with them' means 'as long as we went with them' (1 Samuel 25:15).

'Communicate' and 'communication'

The Authorised Version of the Bible uses the verb 'communicate' six times and the noun 'communication' seven times ; but in each case the Revised Standard Version has chosen

another word as a more accurate translation. To say that Paul 'communicated' to the heads of the church in Jerusalem the gospel which he was preaching among the Gentiles (Galatians 2:2), fails to describe the situation, for the Greek says that he 'laid it before them' with a view to coming to an agreement concerning the most far-reaching question of principle and policy that the Church ever faced. In all other cases where it is used in the Authorised Version, the verb 'communicate' has the sense of 'share'. It refers, not to words, but to fellowship and generous action.

'To do good and to communicate forget not' (Hebrews 13:16) means 'Do not neglect to do good and to share what you have'. Paul's injunction to the Galatians (6:6), 'Let him that is taught in the word communicate unto him that teacheth in all good things,' means 'Let him who is taught the word share all good things with him who teaches'. When Paul wrote to the Philippians (4:14) 'Ye have well done, that ye did communicate with my affliction', he did not refer to letters of sympathy, but to gifts of material aid, as the succeeding verses make perfectly clear. This verse is now translated, 'It was kind of you to share my trouble'.

In one case the use of the word 'communication' is misleading. It is the often-quoted text in 1 Corinthians 15:33, 'Evil communications corrupt good manners'. That was a copybook maxim in my schooldays which I am sure I copied a thousand times, and I thought that 'evil communications' meant profane or obscene language. But the Greek word used here is more comprehensive ; it refers to the whole body of social influences, the companionships and associations, in which oral conversation and written communications play only a part. And what is at stake is more than good manners : it is moral character. The Greek word is the one from which the English word 'ethics' is derived. The translation in

the Revised Standard Version is, 'Bad company ruins good morals.'

When 'comprehend' means 'overcome'

The word 'comprehend' comes from a Latin verb which means to seize or grasp. The primary reference of the Latin *comprehendere* was to the physical laying hold of something ; but it readily acquired a secondary meaning, and was applied to the intellectual grasp or understanding of a matter. In the sixteenth century the English word 'comprehend' was employed in both the physical and the intellectual senses, as was also the related word 'apprehend'. Today the physical sense of 'comprehend' is obsolete, while 'apprehend' retains both senses.

For this reason the translation of John 1:5 in the Authorised Version has now become misleading. : 'The light shineth in darkness ; and the darkness comprehended it not'. That seems to the reader of today to be a statement concerning the stupidity of those who were in the dark, and their lack of understanding. The translation by the American Standard Version is better— 'the darkness apprehended it not'—but it is still open to the same misunderstanding.

The best translation is that which was given in the marginal note of the American Standard Version, and has now been adopted by the Revised Standard Version : 'the darkness has not overcome it'. The opening sentences of John's Gospel concerning the Word in whom is life and who is the light of men do not close with the anticlimactic idea that it is all very puzzling, but with the triumphant assertion that the light dispels the darkness, and that the darkness cannot overcome the light. Here is the present rendering of the first five verses of the Gospel of John :

'In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God ; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.'

Other modern translations have 'did not master it' (Moffatt) 'has never put it out' (Goodspeed, Phillips) ; 'has never over-powered it' (Weymouth, Twentieth Century, Williams) ; 'overcame it not' (Torrey) ; 'did not conquer it' (Rieu).

A 'peculiar' people

As a boy I wondered why the Bible calls God's chosen people 'a peculiar people' (Deuteronomy 14:2). My wonder was not lessened by the fact that the same designation is applied by Paul and by Peter to those who are redeemed by our Saviour Jesus Christ (Titus 2:14 ; 1 Peter 2:9). It puzzled me, because in conversation the word 'peculiar' was used in the sense of odd or eccentric.

But in 1611 the word had not yet acquired that meaning. It meant 'one's very own', and was applied to private personal property as distinguished from what is owned in common.

The same Hebrew word which is translated 'peculiar' in Deuteronomy 14:2 and 26:18 is translated 'special' in Deuteronomy 7:6, which reads : 'For thou art an holy people unto the LORD thy God : the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth'. The word is *segullah*. The Authorised Version elsewhere translates it as 'peculiar treasure' (Exodus 19:5 ; Psalm 135:4 ; Ecclesiastes 2:8), ' own proper good' (1 Chronicles 29:3), and 'jewels' (Malachi 3:17).

The revised versions have given up the use of the word 'peculiar' in these passages. They use 'treasure' in 1 Chronicles and Ecclesiastes ; but elsewhere use 'my (*or* his *or* God's) own possession' as the translation of *segullah*. The phrase 'a peculiar people' has disappeared. In Titus 2:13–14 the Revised Standard Version reads : 'awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds'. In 1 Peter 2:9 it reads : 'you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light.'

When 'possess' means 'seize' or 'gain'

The verb 'possess' is used fifty-four times in the Authorised Version of the book of Deuteronomy, and nearly one hundred times more in the rest of the Bible. In almost all of these cases it has the sense of seize, acquire, gain, or take possession of. Deuteronomy 1:8 sets the key for that book : 'go in and possess the land.'

Shakespeare used the word in this sense. In the third part of *King Henry VI* (I, i. 26), the Earl of Warwick encourages the ambition of Richard Plantagenet, Duke of York, to gain Henry's throne :

'Possess it, York ;
For this is thine and not King Henry's heirs'.'

In *The Tempest* (III, ii, 100), Caliban tells Stephano how to oust Prospero from control of the island :

'Remember
First to possess his books ; for without them
He's but a sot, as I am, nor hath not
One spirit to command.'

The Greek verb which the Authorised Version translates by 'purchased' in Acts 1:18 and 8:20, and by 'obtained' in Acts 22:28, is rendered as 'possess' in three other New Testament passages, with the result that the English reader is not aware of their true meaning. 'In your patience possess ye your souls' (Luke 21:19) when correctly translated is, 'By your endurance you will gain your lives'. The Pharisee's statement, 'I give tithes of all that I possess' (Luke 18:12), is properly 'I give tithes of all that I get'—that is, the tithe is based upon income rather than upon capital. Paul's counsel to the Thessalonians that each should 'know how to possess his vessel' (1 Thessalonians 4:4) means 'know how to take a wife'.

The last of these passages has been so much misunderstood that it will be well to quote it more fully : 'This is the will of God, your sanctification : that you abstain from immorality ; that each one of you know how to take a wife for himself in holiness and honour, not in the passion of lust like heathen who do not know God.'

When 'suffer' means 'let'

The word 'suffer' is used by the Authorised Version of the Bible in two quite distinct senses. It is used, of course, to translate the Hebrew and Greek verbs which mean to endure hardship, pain, affliction, insult, penalty, and the like—there are sixty-nine cases of its use in this, which is the primary sense

of the word. But it is also used sixty times to translate Hebrew and Greek verbs which mean to let, allow, or permit.

The Revised Standard Version eliminates the use of the word 'suffer' in the sense of let or permit, and retains it only when it is used in the sense of undergo or endure. It thus removes an ambiguity for which there is no warrant in the original languages.

A little girl asked her mother, 'Why does Jesus want little children to suffer?' The mother replied, 'He doesn't. What makes you think so?' The child said, 'That is what they taught us in Sunday school today.'

In the year 1952 two magazines of wide national circulation carried poignant accounts of the sufferings of children in Korea, with the headline 'Suffer, little children'.

In the order for the baptism of infants contained in the Manual published in 1936 by one of our Protestant denominations the text of Matthew 19:14 is printed as follows :

> And Jesus said, Suffer little children,
> And forbid them not to come unto me ;
> For of such is the kingdom of heaven.

By printing this verse in three lines as though it were poetry, and by omitting the comma which the Authorised Version has after 'forbid them not', the expression 'Suffer little children' is made to stand by itself as though it were an injunction to endure or tolerate little children. But the meaning in the Greek is unmistakably, 'Let the children come to me, and do not hinder them'.

It is to the credit of the Book of Worship for the use of the Methodist Church that it adopted an unambiguous rendering of this verse even before the publication of the Revised Standard Version of the New Testament. The word 'suffer' is rejected by all modern translations of this verse which I

have consulted—Twentieth Century, Weymouth, Moffatt, Ballantine, Goodspeed, Williams, Verkuyl, Confraternity, Torrey, Phillips, Rieu.

'Anon', 'by and by' and 'presently'

'Immediately' and 'straightway' are two words much used in the New Testament, which leave one in no doubt as to their meaning, But unfortunately the Greek words which mean immediately and straightway have also been translated in the Authorised Version by the terms 'anon', 'by and by', and 'presently', all of which once meant immediately but now mean soon or after a while. When Jesus entered Peter's house in Capernaum, they told him immediately that Peter's mother-in-law was ill (Mark 1:30); the modern reader might get the impression that they did some visiting first, for it is said that 'anon' they told him of her. Salome demanded that the head of John the Baptist be given her on a platter at once (Mark 6:25), but the Authorised Version says that she asked that it be given her 'by and by'.

In the parable of the sower (Matthew 13:21), Jesus said of the hearer who is like stony ground that when persecution comes he immediately falls away; but the Authorised Version translation has 'by and by he is offended'. When Jesus said to the barren fig tree, 'May no fruit ever come from you again!' the account in Matthew 21:19 records that the fig tree withered at once; but the Authorised Version says that it withered 'presently'.

When Jesus rebuked one of his followers for drawing a sword and striking out in defence of his Master in the Garden of Gethsemane (Matthew 26:52–53), he said, 'Put your sword back into its place; for all who take the sword will perish

by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?' Jesus used a clear, strong word which means 'right now' or 'at once'. But the Authorised Version imports a more leisurely air to the saying by using the word 'presently' —'he will presently give me more than twelve legions of angels'.

'A fool's wrath is presently known : but a prudent man covereth shame' is one of the realistic observations of the book of Proverbs (12:16). But it is clearer and more realistic in the Revised Standard Version translation :

'The vexation of a fool is known at once ;
but the prudent man ignores an insult.'

Words that have acquired worse meanings

A number of words are used in the Authorised Version in a good or at least harmless or neutral sense, which now have acquired worse or more violent meanings. 'Base' simply meant 'lowly' or 'humble'—'I, Paul, who in presence am base among you' (2 Corinthians 10:1). 'Vile' was no worse— 'our vile body' (Philippians 3:21) is rendered by the Revised Standard Version 'our lowly body' ; and the poor man's 'vile raiment' (James 2:2) is 'shabby clothing'.

When we read concerning John the Baptist that 'the soldiers demanded of him, saying, And what shall we do?' (Luke 3:14), we get an impression of peremptoriness that did not belong to the word 'demand' in 1611, when it simply meant 'ask'. 'Riot' and 'rioting' referred then to revelry and loose living rather than to turbulence and violence (Titus 1:6 ; Romans 13:13).

'Addicted' was then employed in a good sense but now is generally used of bad habits. The AV rendering 'they have addicted themselves to the ministry of the saints' has been changed in RSV to read, 'they have devoted themselves to the service of the saints' (1 Corinthians 16:15). The word 'unspeakable' tends to be applied now to bad rather than to good things ; the RSV therefore has 'Thanks be to God for his inexpressible gift !' (2 Corinthians 9:15), and 'rejoice with unutterable joy' (1 Peter 1:8).

The word 'covet' was used for earnest desire and zeal for the higher things of life, as well as for inordinate passion for its more material comforts (1 Corinthians 12:31). The word 'convenient' was applied to what is fitting and proper instead of to what suits one's personal ease or comfort or lies near at hand (Ephesians 5:4). To 'tempt' was sometimes used in the sense of try or test, without the present implication of seeking to lead into evil (Mark 12:15).

The 'barbarous' were simply people who did not know the Greek language or share in the Greek culture (Acts 28:2). The 'feeble-minded' were not mentally deficient, but simply faint-hearted (1 Thessalonians 5:14). The 'Libertines' who appear just once in the Bible (Acts 6:9) were not loose livers, but respectable freedmen, who had a synagogue in Jerusalem.

Words that have acquired better meanings

Some words that were used by the Authorised Version in a bad sense have now acquired less evil meanings or even good connotations. 'Debate' is now a decorous word, with no suggestion of bad temper or violent disorder, yet Paul lists debate along with envy, murder, deceit and malignity among the characteristics of the reprobate mind in the Authorised

Version of Romans 1:29. It stands there as a translation of the Greek word *eris*, which means 'strife'. In Greek legend Eris was the name of the goddess of Strife, who threw the golden apple which awakened the jealousy of Hera, Athene and Aphrodite, and in the end brought on the Trojan War. Isaiah 58:4 reads : 'ye fast for strife and debate, and to smite with the fist of wickedness'. In the second part of Shakespeare's *King Henry IV* (IV, iv, 2), the king refers to Northumberland's insurrection as, 'This debate that bleedeth at our doors'.

The two occurrences of the word 'emulation' are different in tone. In Romans 11:14 Paul writes of stirring his fellow Jews to emulation of the Gentiles ; but in Galatians 5:20 'emulations' are included with adultery, idolatry, murder, drunkenness, and a spate of similar evils in a long list of the works of the flesh as contrasted with the fruit of the Spirit.

In 1611 the words 'delicacy', 'delicately' and 'deliciously' referred at best to luxurious living, and two of them are used in Revelation for wanton licentiousness (18:3, 7, 9). To be 'high-minded' was to be proud or haughty (Romans 11:20 ; 1 Timothy 6:17 ; 2 Timothy 3:4) ; the term is used now for noble character and high principles, with no suggestion of unworthy pride.

'Naughtiness' is really bad in the Authorised Version ; it means downright wickedness. The injunction in James 1:21 to 'lay apart all filthiness and superfluity of naughtiness' now reads : 'put away all filthiness and rank growth of wickedness'. The terms 'naughty' and 'naughtiness' have lost some of their evil through the years ; they are now used for the misdeeds of children or the trivial misbehaviour of adults who have not matured. The 'naughty figs' that Jeremiah saw in his vision (24:2) were simply 'bad figs', so bad that they could not be eaten.

'Do not know' or 'cannot tell'

The Authorised Version of the New Testament translates the Greek verb *oida* by the English verb 'know' two hundred and eighty times. But there is a little group of exceptions to this general practice. Nine times it translates *oida*, accompanied with a negative, by 'cannot tell'.

Three of these passages are Matthew 21:27 = Mark 11:33 -- Luke 20:7, the answer of the Pharisees to Jesus' question concerning the baptism of John. Three are in the Gospel of John 3:8, addressed to Nicodemus; 8:14, addressed to the Pharisees; 16:18, the puzzled comment of the disciples, 'We cannot tell what he saith.' Three are in 2 Corinthians 12:2-3, Paul's statement concerning his visions and revelations.

These nine cases of 'cannot tell' come from the translation by William Tyndale, and appear also in Coverdale, Thomas Matthew, the Great Bible, the Geneva Bible and the Bishops' Bible. They are examples of Tyndale's lively and occasionally wayward style. He uses the expression elsewhere—three times in the account of the man born blind (John 9:21, 25), who answers: 'Whether he be a sinner or no, I cannot tell; one thing I am sure of, that I was blind, and now I see'. Tyndale's version of Mary Magdalene's excited words to Peter and John is (John 20:2): 'They have taken away the Lord out of the tomb, and we cannot tell where they have laid him'. In 1 John 2:11 Tyndale had 'cannot tell whither he goeth'.

Thus out of fourteen cases where Tyndale and the other sixteenth-century translators from the Greek used 'cannot tell' for 'do not know', the Authorised Version translators kept nine, and rejected five.

Modern translators, beginning with the English Revised Version of 1881, have rejected 'cannot tell' in all these cases

(except that J. B. Phillips uses 'I couldn't tell' in John 9:25).
The reason is not so much that the expression is wrong, as that
it is inaccurate and ambiguous. ' Do not know' is a clear and
accurate translation.

'Wealth' and 'virtue'

The word 'wealth' was used in the sixteenth century not
only to denote riches, but also in the sense of weal, well-being,
or welfare. Unless we remember this, Paul's counsel in
1 Corinthians 10:24 looks like encouragement to theft : 'Let
no man seek his own, but every man another's wealth'.
Tyndale's translation had been a little more guarded : 'Let
noman seke his awne proffet : but let every man seke anothers
welthe'. The Revised Standard Version translates the verse :
'Let no one seek his own good, but the good of his neighbour.'

In the Authorised Version of the Old Testament, the
word 'wealth' is used three times as a translation for the
Hebrew *tob*, which means 'good', either as an adjective or as a
noun. The passages are Ezra's recital (9:12) of the command-
ment not to intermarry with the people of the land, 'nor seek
their peace or their wealth' ; the praise of Mordecai (Esther
10:3) as 'seeking the wealth of his people' ; and Job's descrip-
tion of the prosperity of the wicked who 'spend their days in
wealth'(21:13). The Revised Standard Version uses 'prosperity'
in the passages from Ezra and Job, and 'welfare' in the passage
concerning Mordecai—'he sought the welfare of his people.'

Both AV and RSV use 'welfare' as the translation for *tob*
in Nehemiah 2:10, which tells how Sanballat and Tobiah were
greatly displeased that Nehemiah had come 'to seek the welfare
of the children of Israel'.

Another word which may be misleading in two contexts

of the New Testament is 'virtue'. It does not refer to moral character in the statement made by Jesus when a woman touched him in the hope of being healed : 'Somebody hath touched me, for I perceive that virtue is gone out of me' (Luke 8:46 ; compare Mark 5:30). 'Virtue' here, and in Luke 6:19, means nothing more than 'power', and 'power' is the proper translation of *dynamis*, the Greek term which is used in these passages.

When 'commune' is 'speak'

As applied to the interchange of thoughts and attitudes in conversation, the verb 'commune' was a colourless term in the sixteenth century. But it now implies an interchange which has a measure of intimacy and a high level of artistic or spiritual content. We would no longer use the word 'commune' to describe ordinary conversation or talk that is low or quarrelsome or malicious. The result of this change in English usage is that the Revised Standard Version of the Bible retains the word in only two out of the twenty-eight instances of its use by the Authorised Version.

For example, where the Psalmist says of the wicked : 'They encourage themselves in an evil matter ; they commune of laying snares privily' (64:5), the Revised Standard Version reads :

'They hold fast to their evil purpose ;
    they talk of laying snares secretly.'

When the scribes and Pharisees were angered by Jesus' attitude toward the sabbath (Luke 6:11), it is stated that 'they were filled with madness, and communed with one another what they might do to Jesus.' RSV has changed this to read :

'they were filled with fury and discussed with one another what they might do to Jesus.'

The account in the Authorised Version of Judas' bargain to betray Jesus reads (Luke 22:3–6) : 'Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.' It is curious to note the high terms in which this treasonable transaction is described—Judas 'communed' with the priests, they 'covenanted' with him, he 'promised' them. These are words of honour ; they do not fit the scene. The Revised Standard Version is more faithful to the Greek, and better describes the situation, by using more objective terms—Judas 'conferred' with the priests, they 'engaged' to give him money, and he 'agreed'.

The two passages where the RSV retains the word 'commune' are Psalms 4:4 and 77:6, both of which are concerned with meditation.

'Quick' and 'lively'

The adverb 'quickly' is used in all the English versions of the Bible, and causes no trouble. It translates Hebrew and Greek words which mean speedily, in haste, or soon.

But the adjective 'quick' in the Authorised Version translates entirely different words, and always means 'alive' or 'living'. It is not retained by the revised versions. In these 'the quick and the dead' (Acts 10:42 ; 2 Timothy 4:1 ; 1 Peter 4:5) is replaced by 'the living and the dead'. In Hebrews 4:12, instead of 'the word of God is quick, and powerful' we now read 'the word of God is living and active.'

When Korah and his company went **down** quick into the mouth of the earth, and it swallowed them up, the word 'quick' refers not to the immediacy of the catastrophe or the speed of their descent, but to the fact that they were buried alive. The account is in Numbers 16:23–33 ; it is interesting to note that verse 30 uses 'quick' and verse 33 'alive'. A similar use of 'quick' is found in Psalms 55:15 and 124:3. The word 'alive' is now used in all these cases.

The word 'quick' is retained by the Revised Standard Version in one passage, Leviticus 13:10, where it refers to the 'quick raw flesh' of leprosy.

The verb 'quicken' appears fourteen times in the Psalms and eleven times in the New Testament ; it is replaced in the RSV by such terms as revive, give life, preserve life, make alive, life-giving.

The word 'lively' means 'vigorous' in the description of the Hebrew women by the midwives of Egypt (Exodus 1:19). Elsewhere it means 'living'. Moses received 'living oracles' from God (Acts 7:38). Peter writes that 'we have been born anew to a living hope through the resurrection of Jesus Christ from the dead', and exhorts his readers as sharers in that hope : 'Come to him, to that living stone, rejected by men but in God's sight chosen and precious ; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ' (1 Peter 1:3 ; 2:4–5).

'Allege' and 'advertise'

To 'allege' now means merely to assert, but in the sixteenth century it meant to adduce evidence, hence to cite or quote authorities. That is what it means in Acts 17:3, where we are

told by the Authorised Version that for three weeks Paul 'reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead'. Yet *Webster's New International Dictionary* cites this text as evidence that 'allege' means 'to assert without proof, but with the implication of readiness or ability to prove'. Does the writer imagine that Paul spent three weeks brandishing the Scriptures, implying that he could prove what he was asserting, but failing actually to cite or quote any evidence ? That the best American dictionary could go so far astray is just an additional bit of evidence that the archaic language of the Authorised Version may easily mislead the reader. The Revised Standard Version translates the passage : 'They came to Thessalonica, where there was a synagogue of the Jews. And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, "This Jesus, whom I proclaim to you, is the Christ." '

The word 'advertise' appears twice in the Authorised Version, Numbers 24:14 and Ruth 4:4. Its meaning is simply to tell or inform, without any of its twentieth century connotations of wide public notice. When Balaam said, 'I will advertise thee what this people will do to thy people', he meant 'I will let you know . . .' The statement of Boaz to the kinsman of Ruth, 'I thought to advertise thee', was not a threat ; what he said was simply, 'I thought I would tell you of it.'

The meanings of 'persuade'

The word 'persuade' now implies success ; we speak of persuading a man only if our arguments and pleas prevail upon him to accept the judgment or make the decision to which we urge him. But this is not necessarily so in the Authorised Version of the Bible. In Acts 19:8–9 we read of Paul's 'disputing and persuading' at Corinth, with the result that some 'were hardened, and believed not, but spake evil of that way.' In Acts 28:23 we are told that at Rome 'there came many to him into his lodging ; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening' ; but the next verse records that some believed and some did not. The Revised Standard Version uses the terms 'arguing and pleading' in the account of his work at Corinth, and it uses 'trying to convince them' in the account of the day at Rome.

In *The Merchant of Venice* (III, ii. 281) Salerio describes the unyielding temper of Shylock :

> 'twenty merchants,
> The duke himself, and the magnificoes
> Of greatest port, have all persuaded with him ;
> But none can drive him from the envious plea.'

On the other hand, 'persuade' is used in its full sense in such passages as Matthew 27:20, Acts 14:19 and 19:26. And 'I am persuaded' is hardly strong enough in most contexts where the passive form of the Greek verb appears. The Revised Standard Version of Romans 8:38–9 reads : 'For I am sure that neither death, nor life . . . nor anything else in

all creation, will be able to separate us from the love of God in Christ Jesus our Lord.' Note also 'be convinced' (Luke 17:31) ; 'are convinced' (Luke 20:6) ; 'fully convinced' (Romans 4:21 ; 14:5) ; 'I am sure' (2 Timothy 1:5, 12) ; 'we feel sure' (Hebrews 6:9).

In the Old Testament, the word 'persuade' usually has a bad sense, being used as the equivalent of entice, mislead or deceive. Compare 1 Kings 22:20, 21, 22 where AV uses 'persuade' for the same Hebrew verb which it translates 'entice' in 2 Chronicles 18:19, 20, 21. Or compare the accounts concerning Hezekiah found in 2 Kings 18 and 19, 2 Chronicles 32 and Isaiah 36 and 37.

'Bowels' in the New Testament

When Judas fell headlong, his body burst open and 'all his bowels gushed out' (Acts 1:18). This is the only New Testament passage which uses the word 'bowels' in its literal physical meaning. In eight other cases it is used by the Authorised Version in the sense of affection or compassion.

The Greek word which the Authorised Version translates by 'bowels' does not refer to the intestines specifically but to the 'inward parts' or internal organs generally. Like the Greek word for 'heart', this word was also used for the feelings and affections. It is translated 'inward affection' by the Authorised Version in 2 Corinthians 7:15.

In the English language of 1611 both 'bowels' and 'heart' had this double reference to physical organs and to the emotions of which these organs were supposed to be the seat. Today only 'heart' retains the double reference.

When Paul wrote, 'Ye are not straitened in us, but ye are straitened in your own bowels' (2 Corinthians 6:12), he meant

'You are not restricted by us, but you are restricted in your own affections'. When he tells the Philippians that he longs for them 'in the bowels of Jesus Christ' (1:8), it means 'with the affection of Christ Jesus'. Again in Philippians 2:1 'bowels' means 'affection'.

In Colossians 3:12 'bowels of mercies' is now translated 'compassion' ; and 'shutteth up his bowels of compassion from him' (1 John 3:17) is 'closes his heart against him'. The short letter of Paul to Philemon comes alive with the substitution of 'heart' for 'bowels' in verses 7, 12 and 20.

The Greek verb derived from the noun which AV translates 'bowels' is used twelve times in the New Testament, and is always translated by the Authorised Version as 'have compassion' or 'moved with compassion'. The references are listed in any good concordance.

'Bowels' in the Old Testament

The word 'bowels' is used twenty-eight times in the Authorised Version of the Old Testament. It is used literally in Numbers 5:22 ; 2 Samuel 20:10 ; 2 Chronicles 21:15, 18, 19 ; Psalms 22:14 ; 109:18. It is used for the stomach in Job 20:14 and Ezekiel 3:3 ; 7:9. It denotes the womb in Genesis 25:23 ; Psalm 71:6 ; Isaiah 49:1. It denotes the male organs of procreation in Genesis 15:4 ; 2 Samuel 7:12 ; 16:11 ; 2 Chronicles 32:21 ; Isaiah 48:19. 'He that shall come forth out of thine own bowels' is an unnecessary and misleading circumlocution for 'your own son'.

In ten cases the word 'bowels' is used to denote feelings or emotions. Jeremiah's cry, 'My bowels, my bowels !' means 'My anguish, my anguish !' (4:19), Job's plaint, 'My bowels boiled', means 'My heart is in turmoil' (30:27). 'My bowels

are troubled' (Lamentations 1:20 ; 2:11) is better translated 'my soul is in tumult'.

The Authorised rendering of Song of Solomon 5:4, 'my bowels were moved for him', is changed by the American Standard Version to 'my heart was moved for him'. The Revised Standard Version, relying upon a slightly different Hebrew text, reads 'my heart was thrilled within me'.

'The sounding of thy bowels' is a strange expression concerning God (Isaiah 63:15) ; it means 'the yearning of thy heart'. This entire verse is recast and more correctly stated in the revised versions. See also Isaiah 16:11.

It is said of Joseph (Genesis 43:30) that 'his bowels did yearn upon his brother', which means 'his heart yearned for his brother'. Similar expressions are found in 1 Kings 3:26 and Jeremiah 31:20.

The preposition 'of'

The most versatile and ambiguous of the prepositions in the Authorised Version of the Bible is 'of'. It is used where we would now say 'by'—Jesus is said to be baptised *of* John and led *of* the Spirit into the wilderness to be tempted *of* the devil. 'To be seen of them' is 'to be seen by them', and 'have glory of men' is 'be praised by men' (Matthew 6:1–2). 'Bidden of any man' is 'invited by any one' (Luke 14:8).

'Which was spoken of the Lord by the prophet' may be understood to mean the prophet's word concerning the Lord ; the clause is cleared of ambiguity by the present translation, 'what the Lord had spoken by the prophet' (Matthew 2:15). Similarly, in John 8:40, 'which I have heard of God' means 'which I heard from God'.

'The zeal of thine house' is 'zeal for thy house' (John 2:17) ;

'zealous of the law' is 'zealous for the law' (Acts 21:20) ; and 'a zeal of God' is 'a zeal for God' (Romans 10:2). 'Of long time' (Acts 8:11) is 'for a long time'.

The Authorised Version sometimes uses 'of' where we would now use 'with'. Examples are 'in comparison of you' (Judges 8:3) and 'provided the king of sustenance' (2 Samuel 19:32). The expression 'I am sick of love' (Song of Solomon 2:5) now implies surfeit and distaste ; the better translation of the Hebrew is 'I am sick with love'.

To 'rejoice more of that sheep than of the ninety and nine' (Matthew 18:13) means to 'rejoice over it more than over the ninety-nine'. 'Power of' means 'rule over' in 1 Corinthians 7:4. 'Compassion of' (Hebrews 10:34) is 'compassion on'. Timothy is urged (1 Timothy 4:12), not to 'be an example of the believers', but to 'set the believers an example'.

Occasionally 'of' is redundant, and may simply be dropped. Examples are : 'Asahel would not turn aside from following of him' (2 Samuel 2:21) ; and 'they thought that he had spoken of taking of rest in sleep' (John 11:13). 'They left beating of Paul' (Acts 21:32) means 'they stopped beating Paul'. The redundant 'of' is Shakespearian usage ; for example, in *As You Like It* (iv, iii, 10) Silvius, delivering Phoebe's letter, says :

> 'I know not the contents ; but, as I guess
> By the stern brow and waspish action
> Which she did use as she was writing of it,
> It bears an angry tenour.'

'Take no thought'

'Take no thought for the morrow' means 'Do not be anxious about tomorrow' (Matthew 6:34). 'Take no thought how or what ye shall speak' means 'Do not be anxious how you are to speak or what you are to say' (Matthew 10:19). 'Be careful for nothing' means 'Have no anxiety about anything' (Philippians 4:6). 'I would have you without carefulness' means 'I want you to be free from anxieties' (1 Corinthians 7:32). When Jesus gently reproved Martha for being 'careful about many things', it was for being 'anxious' (Luke 10:41). In all these cases we are dealing with the Greek word for anxiety ; the English words 'thought', 'carefulness' and 'careful' were sound enough translations of it in the sixteenth century, but today they may mislead the English reader.

The use of 'take thought' occurs once in the Old Testament (1 Samuel 9:5) where the young Saul, failing to find his father's asses, says to his servant, 'Come, and let us return ; lest my father leave caring for the asses and take thought for [become anxious about] us.' As an illustration of this now obsolete use of the word 'thought' in the sense of anxiety or trouble the *Oxford English Dictionary* cites a sentence from Samuel Purchas' *Pilgrimage* (1613) which informs the reader that 'Soto died of thought in Florida'.

The word 'secure' in 1611 meant without care or anxiety. It described a state of mind which might be over-confident. That meaning of the word is now archaic ; when we now use the word 'secure', we mean really safe. In Judges 8:11 the army was not 'secure', but 'off its guard' ; in Judges 18:7, 10, 27 the people were 'unsuspecting'. 'Devise not evil against

thy neighbour, seeing he dwelleth securely by thee' (Proverbs 3:29) means :

> 'Do not plan evil against your neighbour
> who dwells trustingly beside you.'

The meaning of 'discover'

In the Authorised Version of the Old Testament the word 'discover' is used thirty-four times, and always in the now obsolete sense of uncover or lay bare. It is retained by the revised versions only once—in 1 Samuel 22:6, 'Saul heard that David was discovered'. It is replaced by 'uncover' thirteen times. Other typical renderings are : 'exposed your iniquity' (Lamentations 2:14) ; 'do not disclose another's secret' (Proverbs 25:9) ; 'the foundations of the world were laid bare' (2 Samuel 22:16) ; 'strips the forests bare' (Psalm 29:9) ; 'we will show ourselves to them' (1 Samuel 14:8). Instead of 'I will discover thy skirts upon thy face' (Nahum 3:5) the Revised Standard Version has 'I will lift up your skirts over your face'. Where the Authorised Version says concerning leviathan 'Who can discover the face of his garment ?' (Job 41:13) the revised versions read 'Who can strip off his outer garment ?'

In other passages containing the same Hebrew words the Authorised Version shows that in 1611 the older sense of 'discover' was tending to become obsolete. For example, where Wyclif had 'His heed he shal not discoucr' the Authorised Version has 'he shall not uncover his head' (Leviticus 21:10). It uses 'uncover' thirty-five times as translation for these Hebrew words, and is followed by the revised versions in most of these cases.

In both cases where 'discover' is used in the Authorised

Version of the New Testament it is an inexact translation of the Greek. The meaning of 'had discovered Cyprus' (Acts 21:3) is 'had come in sight of Cyprus'; and in place of 'discovered a certain creek with a shore' (Acts 27:39) the Revised Standard Version reads 'noticed a bay with a beach'.

The 'devotions' of the Athenians

The translation of Paul's speech at Athens, as contained in the Authorised Version, begins with two misleading expressions (Acts 17:22-3). Paul did not insult his audience by calling them 'too superstitious'; he won a sympathetic hearing, and laid a foundation for his appeal, by saying 'I perceive that in every way you are very religious'.

The statement, 'as I passed by and beheld your devotions', which the Authorised Version attributes to him, implies that he beheld a group or groups of Athenians engaged in the act of worship. But this is not implied by the Greek, which is correctly translated by the revised versions, 'as I passed along and observed the objects of your worship'.

The Greek word *sebasma*, 'object of worship', is used in one other passage (2 Thessalonians 2:3-4) where the Authorised Version refers to 'the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God'. That is a strangely confusing translation. The first 'God' should not be capitalised; the expression 'as God' is a gloss or copyist's insertion which does not appear in the ancient manuscripts; and 'shewing himself' means 'proclaiming himself'. The Revised Standard Version reads : 'the son of perdition, who opposes and exalts himself against every so-called god or object of worship, so that he

takes his seat in the temple of God, proclaiming himself to be God'.

'Provoke' and 'provocation'

The verb 'provoke' and the noun 'provocation' occur some sixty times in the Authorised Version in their usual sense of inciting to anger. But 'provocation' is also used for 'blasphemies' (Nehemiah 9:18, 26) and 'rebellion' (Hebrews 3:8, 15) ; and 'provoke' is also used for the Hebrew words which mean 'despise' (Numbers 14:11,23 ; 16:30 ; Deuteronomy 31:20 ; Isaiah 1:4) and 'rebel' (Exodus 23:21 ; Psalms 78:40, 56 ; 106:7, 43). 'To provoke the eyes of his glory' (Isaiah 3:8) is now translated 'defying his glorious presence'.

The Authorised Version states in 2 Samuel 24:1 that the Lord 'moved' David to number Israel, and in 1 Chronicles 21:1 that Satan 'provoked' David to number Israel ; but the Hebrew verb is the same in the two cases, and means to move or incite. Apparently it did not seem proper to sixteenth-century translators to use the same verb for the Lord and for Satan. The Authorised Version simply kept the rendering of these verses which was in the Great Bible, the Geneva Bible and the Bishops' Bible. The present revised versions use 'moved' in both cases.

Coverdale's description of the behaviour of the prophets of Baal at Mount Carmel includes 'And they hopped about the altar, as their use was to do . . . And they cried loud, and provoked themselves with knives and botkins (as their manner was) till the blood flowed'. Subsequent sixteenth-century versions used 'leapt' and 'cut themselves'.

In 2 Corinthians 9:2 and Hebrews 10:24 'provoke' is used in the simple sense of to call forth. 'Your zeal hath provoked very many' is misleading, for Paul is saying to the Corinthians

that their zeal has awakened similar zeal on the part of the people of Macedonia. 'Let us consider one another to provoke unto love and to good works' means 'let us consider how to stir up one another to love and good works'.

Paul's injunction to 'condescend'

The *Oxford English Dictionary* defines condescend as 'to stoop from one's position of dignity or pride', and quotes Samuel Johnson's definition : 'to depart from the privileges of superiority by a voluntary submission ; to sink willingly to equal terms with inferiors'. Yet there is always something snobbish or patronising about the word 'condescend'. The person who condescends never forgets his 'superiority' and usually succeeds in reminding others of it.

The word appears just once in the English translation of the Bible, and is there so inappropriate that the *Oxford English Dictionary* adds a parenthetical note to its quotation of the passage : 'The meaning of the translators in 1611 is not clear'. The verse is Romans 12:16 : 'Mind not high things, but condescend to men of low estate'. It is translated in the RSV : 'do not be haughty, but associate with the lowly'.

The Greek adjective here is the one which Jesus applied to himself—'I am meek and lowly in heart (Matthew 11:29). It is the word used in James 4:6—'God opposes the proud ; but gives grace to the humble' (RSV). Its verb appears in 'Whoever humbles himself like this child, he is the greatest in the kingdom of heaven' (Matthew 18:4, RSV) ; 'he humbled himself and became obedient unto death' (Philippians 2:8). Its noun appears as 'humility' (Acts 20:19) or 'lowliness' (Ephesians 4:2).

As for the Greek verb which in Romans 12:16 is translated

'condescend', there is not the least element of condescension in its meaning, which is, when applied to persons, 'associate with', and when applied to circumstances, 'adapt oneself to'. We can acquit Paul of the charge that he advised Christians to act condescendingly to 'men of low estate'.

The meaning of *agape*

The most characteristic word of the New Testament is the Greek word *agape*, 'love'. The noun *agape*, the verb *agapao* and the adjective *agapetos* appear in the Greek New Testament three hundred and twelve times, and were correctly translated 'love' or 'beloved' by Tyndale and all other sixteenth-century versions up to the Bishops' Bible. In the second edition of the latter it was translated as 'charity' in thirty-two cases, and the Authorised Bible used 'charity' in twenty-six of these.

The distribution of these twenty-six cases is peculiar. None appears before 1 Corinthians 8:1. Eleven of the twenty-six are in 1 Corinthians, and eight of these in chapter 13. No good reason can be given for the decision to use the word 'charity' in these twenty-six cases.

The second edition of the Bishops' Bible and the Authorised Bible stand alone in this strange substitution of 'charity' for love in less than 10 per cent of the cases of the occurrence of *agape* and its correlatives. The revised versions of 1881 and 1901 returned to the practice of the earlier sixteenth-century versions, and used 'love' throughout; and they have been followed in this by all modern translations based upon the original Greek.

By so doing, the modern translations give a surer undergirding to the basic Christian doctrine of God and man than does the Authorised Version. The basic principle and ultimate

motive of both the Christian gospel and the Christian ethic is love. God is love, and we love because he first loved us. In the translation of the Greek word *agape*, we are dealing not with a mere exhortation to feeling and action, or even with a statement of human duty, but with the ultimate grounding of human duty and destiny in the very nature and eternal purpose of God. Whatever would tend to separate human love from divine love, or to weaken the essential connection between the Christian ethic and the Christian gospel, is wrong. Yet that is just what the Authorised Version does, in those twenty-six cases which it tears out of the total fabric of the New Testament teaching.

'Teach', 'teacher' and 'teaching'

The verb *didasko* appears ninety-seven times in the Greek New Testament, and is always translated 'teach'. It is used more often than any other verb to describe what Jesus did throughout his ministry—more often than even the word for 'heal'.

As Jesus lived and worked among men, he chose the role of teacher (*didaskalos*). The four Gospels agree in so portraying him. People spoke of him as such, and they addressed him as 'Teacher'. Unfortunately the Authorised Version tends to hide this fact from the English reader. It represents the Gospels as applying the word 'teacher' to Jesus only once. But that is only because it used the English word 'master' as a translation for the Greek word for 'teacher' in forty-one other cases where this word is applied to Jesus. This overwhelming preference of the Authorised Version for the word 'master' simply reflects the usage in schools in Britain, where teachers are called 'masters'.

The word 'doctor' originally meant teacher, and it is so used three times in the Authorised Version (Luke 2:46 ; 5:17 ; Acts 5:34). In 1 Timothy 1:7 AV uses 'teacher of the law' for the same Greek term which it renders 'doctor of the law' in Luke and Acts.

In 1611 the word 'doctrine' denoted the act of teaching as well as the content of teaching. 'He said unto them in his doctrine' means 'he said to them in his teaching' (Mark 4:2 ; 12:38). This sense of the word is now obsolete, and the revised versions use 'teaching' more often than 'doctrine'. Where the Authorised Version translated *didache* and *didaskalia* as 'learning' once, 'teaching' once and 'doctrine' forty-eight times, the Revised Standard Version has 'teaching' thirty-three times, 'doctrine' fourteen times, 'instruction' twice and 'lesson' once.

'Purchase'

To purchase now means to buy. It involves the payment of a price, usually of money. But in 1611 it was still a general word that meant to acquire, obtain or gain. In Shakespeare's *Tempest* (IV, i, 14) Prospero agrees to the marriage of Ferdinand and Miranda, in these words :

> 'Then, as my gift and thine own acquisition
> Worthily purchased, take my daughter.'

The Revised Standard Version of the Bible retains the word 'purchase' only where the context implies the payment of a price. Elsewhere it is replaced by 'gotten' (Psalm 74:2) ; 'won' (Psalm 78:54) ; 'obtain' (Acts 8:20 ; 20:28). 'Purchased possession' is a misleading expansion of the Greek word for 'possession' (Ephesians 1:14).

'They that have used the office of a deacon well purchase

to themselves a good degree' (I Timothy 3:13) is a sentence that does not refer to men who use an office for their own profit or men who try to buy honorary degrees. Its meaning is : 'Those who serve well as deacons gain a good standing for themselves'.

The meanings of 'purge'

The word 'purge' is used by the Authorised Version thirty-one times, representing seven different Hebrew words and five different Greek words. It is retained by modern translations in the three cases where it means what the term still means in a political sense : Josiah purged the land of idolatry (2 Chronicles 34:3, 8) and the word of the Lord to Ezekiel was that he would purge out the rebels (20:38). It is retained also in the great penitential psalm of David (51:7) :

'Purge me with hyssop, and I shall be clean ;
wash me, and I shall be whiter than snow.'

In nearly all other cases the word 'purge', as used in the Authorised Version, has a moral sense or refers to a ceremonial ritual of moral significance. Nine times it represents the Hebrew word for 'forgive', 'atone for' or 'expiate' (I Samuel 3:14 ; Psalms 65:3 ; 79:9 ; Proverbs 16:6 ; Isaiah 6:7 ; 22:14 ; 27:9 ; Ezekiel 43:20, 26). Twelve times it means 'cleanse' or 'purify'. Twice the underlying Hebrew terms are figures of speech drawn from the refining of metals (Isaiah 1:25 ; Malachi 3:3).

'Throughly purge his floor' (Matthew 3:12 ; Luke 3:17 AV) contains the old spelling 'throughly' for 'thoroughly', and is misleading because it may be taken to mean that the floor is in need of physical cleansing or ceremonial purification. The more ancient manuscripts of Luke 3:17 read, as rendered

in the Revised Standard Version : 'His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire.' The cleaning up of the threshing floor is not preliminary to the threshing, but part of the process.

In John 15:2 'purge' means 'prune' ; in the sixteenth century men spoke either of purging or of pruning a tree or vine, and except for this one verse the Authorised Version uses 'prune' and 'pruning hooks'.

The translation of Mark 7:19 in the Authorised Version is mystifying. Fortunately, the most ancient Greek manuscripts of Mark's gospel, as well as the writings of Origen and Chrysostom, are more intelligible. Following them, the RSV reads : ' "Do you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so passes on ?" (Thus he declared all foods clean.)' Similar renderings are in the modern translations made by the Twentieth Century group, Weymouth, Moffatt, Ballantine, Goodspeed, Confraternity of Christian Doctrine, Knox, Basic Bible, Zürich, New Dutch, Williams, Rieu. Neither in this verse nor anywhere else in the Bible does the word 'purge' refer to the purging of the intestines.

'Smell' and 'savour'

The nouns and verb which are translated 'smell' in the Authorised Version denote only what is pleasing ; the Hebrew had other words for bad odours. The Revised Standard Version retains 'smell' for the verb, and in a few cases for the noun. But it generally uses 'fragrance', 'scent', 'perfume', or 'pleasing odour' for the noun, depending upon the context.

'Sweet smelling myrrh' was an error for 'liquid myrrh',

and 'the smell of thy nose' is properly translated 'the scent of your breath' (Song of Solomon 5:5, 13 ; 7:8). The 'perfume' which Moses was commanded to make was 'incense' holy to the Lord ; the commandment not to make any like it 'to smell thereto' means that none of it should be made 'to use as perfume' (Exodus 30:38).

The term 'sweet savour' refers to God's pleasure in the odour of burnt offerings, and is now translated 'pleasing odour' (Genesis 8:21 and many other occurrences). The word of the Lord through the prophet Amos, 'I will not smell in your solemn assemblies' (5:21) means that the Lord will not take pleasure in the burnt offerings of their solemn assemblies. The revised versions translate the clause, 'I take no delight in your solemn assemblies'.

The noun 'savour' refers to taste in the well-known text about salt (Matthew 5:13 ; Luke 14:34). The verb 'savour' which appears in Jesus' rebuke to Peter at Caesarea Philippi means to have a taste for, to relish, like or care for (Matthew 16:23 ; Mark 8:33). The Greek verb for which it is used means to think, to set the mind on, to purpose ; it is the verb which is translated 'Let this mind be in you, which was also in Christ Jesus' (Philippians 2:5). Jesus told Peter that his mind was not on the purposes of God, but of men.

'Vile'

Like the Latin *vilis*, 'vile' may mean cheap, paltry or worthless. But it also means despicable or disgusting, whether morally or physically, and this is modern usage. The translators of the Authorised Version were over-fond of the word 'vile', using it eighteen times to translate nine different Hebrew words, each of which had a distinct meaning—despised,

worthless, a fool, disgusting, stupid, trifling, dishonoured, defiled, whipped—and three times to translate three quite distinct Greek words. The Revised Standard Version retains 'vile' in only four cases (Judges 19:24 ; Psalm 12:8 ; Jeremiah 29:17 ; Nahum 1:14).

In Isaiah 32:5 'vile person' represents the Hebrew word for 'fool'. 'I am vile' means 'I am of small account' (Job 40:4) and 'I am despised' (Lamentations 1:11). Bildad's question 'Wherefore are we reputed vile in your sight ?' is more accurately translated 'Why are we stupid in your sight' (Job 18:3). 'They were viler than the earth' (Job 30:8) is an erroneous translation for the Hebrew text which means 'they have been whipped out of the land'.

In the New Testament 'vile body' means 'lowly body' (Philippians 3:21). The study in recent years of Greek papyri has made it clear that the 'vile raiment' of James 2:2 is 'shabby clothing'. 'Vile affections' is not as exact a translation, either for the adjective or for the noun, as 'dishonourable passions' (Romans 1:26).

'Leave but the sixth part of thee'

A correspondent inquires why 'I will leave but a sixth part of thee' is omitted from Ezekiel 39:2 by both the American Standard Version and the Revised Standard Version. It is because this is an erroneous translation of a Hebrew verb, *shasha.* This verb occurs only in this passage, and so cannot be studied in varying contexts. Because the first two consonants of this verb, 'shsh', are the consonants of the word *shesh,* which means 'six', the translators of the Authorised Version thought that it meant 'I will sixth you'.

If they had given adequate consideration to the ancient

versions, such as the Greek Septuagint or the Latin Vulgate, they would have realised that the verb means 'lead on' or 'drive forward', as it is translated in the American Standard Version and the Revised Standard Version. There is general agreement among Hebrew scholars on this point. The translation of the Jewish Publication Society in America, for example, and the recently published Soncino edition of the book of Ezekiel in Great Britain, have 'I will turn thee about and lead thee on'.

The inquiry aroused my curiosity as to who first made the error which appears in the Authorised Version. Looking into the sixteenth-century English translations, I find that Coverdale, Matthew and Taverner had 'I will . . . carry thee forth'. The Great Bible changed this to 'I will . . . punish thee with six plagues' ; the Geneva Bible made another conjecture and had 'I will . . . leave but the sixth part of thee'. The Bishops' Bible got back on the track with 'I will provoke thee forward' ; and the Douay Bible also had a correct translation, 'I will lead thee out'.

The translators of the Authorised Version had sound translations of this verb before them in Coverdale, Matthew, Taverner, the Bishops' Bible and the Douay Bible, but they followed the error of the Geneva Bible.

'Strain at a gnat'

The expression 'strain at a gnat' (Matthew 23:24) is not a proper translation of the Greek text, which means 'strain out a gnat'. This verse was correctly translated by Tyndale and all other sixteenth-century English versions, and has been correctly translated by the revised versions. The Authorised Version stands alone in this error.

How did it happen ? That is an unsolved mystery. Bishop Lightfoot and Archbishop Trench were convinced that the 'at' was a printer's error, and not the fault of the translators. 'We have here,' wrote Trench, 'an unnoticed, and thus uncorrected, error of the press ; which yet, having been once allowed to pass, yielded, or seemed to yield, some sort of sense, and thus did not provoke and challenge correction, as one making sheer nonsense would have done'. Most Biblical scholars agree with this opinion, on the ground that it is hard to conceive that a group of scholars as competent as the translators of the Authorised Version could have made so egregious a mistranslation.

On the other hand the *Oxford English Dictionary* gives evidence, from quotations dated 1583 and 1594, that the translators in 1611 may have adopted a phrase that was already current. Its meaning would be 'strain (a liquid) at (the sight of) a gnat'. If so, the phrase 'strain at a gnat' probably was first used colloquially, in oral speech. It certainly did not come from the Bible translations current from 1580 to 1611—the Bishops' Bible, the Geneva Bible or the Rheims New Testament.

Whatever its origin, 'strain at a gnat' is not a sound translation of Matthew 23:24, and has led to much misunderstanding. As an English idiom 'strain at' may mean to balk or scruple at, or it may mean to strive hard for. See the *Oxford English Dictionary*, under the verb *Strain*, section 14e, 19 and 21 ; also *Webster's New International Dictionary*.

Some printers' changes

In 1 Timothy 2:9 the translators of the Authorised Version wrote 'that women adorne themselves in modest apparell, with shamefastnesse and sobrietie'. The text thus appeared in 1611 and for sixty years thereafter. Then, as one of various printer's changes, the word 'shamefac'dness' appeared. Its spelling was changed to 'shamefacedness' in 1743, and this has been kept to the present day. The change is unfair to the translators, for the word which they used, 'shamefastness', referred to character, while 'shamefacedness' refers to appearance. Paul may be accused of failing to afford to women their full place in the life of the Church, but at least he did not require them to go about shamefacedly.

As published in 1611, 1 Corinthians 4:9 read : 'I think that God hath set forth us the Apostles last, as it were approved to death.' In 1616, the word 'approved' was replaced by 'appointed', and this has remained. The Cambridge Paragraph Bible of 1873 restored 'approved', but its example was not followed by others. The Revised Standard Version has, 'like men sentenced to death'.

In 1 Corinthians 12:28 the 1611 Authorised Version had 'helps in governments'. But the Greek text does not support the 'in', and it was deleted in 1629 and thereafter.

In the Authorised Version of 1611 the second half of Mark 10:18 read : 'There is no man good, but one, that is God.' Beginning with 1638, this was changed to read : 'there is none good but one, that is, God.'

A literal translation of the Greek (John 14:6) is 'I am the way, and the truth, and the life.' The 1611 Authorised Version omitted the first 'and', reading 'I am the way, the truth, and the life.' In 1638 the missing 'and' was inserted, and it was

retained in further printings until 1817, after which it was dropped again. The revised versions, from 1881 on, restored it.

For a careful study of the changes in the successive printings of the Authorised Version, see the book by F. H. A. Scrivener, entitled *The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives.* This was published by the Cambridge University Press in 1884, and is still in print and on sale.

'Apparently' and 'evidently'

Both 'apparently' and 'evidently' were originally strong words referring to sight. They meant visibly, manifestly, clearly, plainly, distinctly. But usage has weakened both words, so that 'apparently' may now mean seemingly, and 'evidently' is more often used in cases of inference than with respect to matters of sight.

In Shakespeare's *Comedy of Errors* (IV, i, 78) Angelo angrily orders :

> 'arrest him, officer.
> I would not spare my brother in this case,
> If he should scorn me so apparently.'

Hobbes, in *Government and Society* (1651) refers to 'the prophets, who saw not God apparently like unto Moses.'

But the statement that God 'apparently' spoke to Moses (Numbers 12:8) means to most people today that he only seemed to do so. The Revised Standard Version translates the verse : 'With him I speak mouth to mouth, clearly, and not in dark speech ; and he beholds the form of the LORD'.

The statement about Cornelius, 'He saw in a vision evidently about the ninth hour of the day an angel of God coming in' (Acts 10:3), is rephrased by RSV to read : 'About the ninth

hour of the day he saw clearly in a vision an angel of God coming in.'

In Galatians 3:1, 'before whose eyes Jesus Christ hath been evidently set forth, crucified among you' is now reworded : 'before whose eyes Jesus Christ was publicly portrayed as crucified.'

The meanings of 'freely'

One meaning of 'freely' is without restraint or stint, plentifully, abundantly. The word is so used, however, only twice in the Bible—Genesis 2:16, ' You may freely eat of every tree of the garden' ; and 1 Samuel 14:30, 'How much better if the people had eaten freely'. It has a different meaning in Numbers 11:5, where it represents the Hebrew word which means free, gratis, without payment. The Israelites who longed in the desert for the fish they had eaten in Egypt spoke particularly of the fact that it had cost them nothing.

In five passages of the New Testament the word 'freely' is used to translate the Greek word which means gratis. 'Freely ye have received, freely give' (Matthew 10:8) does not refer to the quantity or size of the gifts to be made, but to the fact that they are to be free gifts—'You received without pay, give without pay'. 'Whosoever will, let him take the water of life freely' (Revelation 22:17) means 'let him who desires take the water of life without price' (compare Isaiah 55:1). The other three passages are Romans 3:24 ; 2 Corinthians 11:7 ; Revelation 21:6.

In Psalm 54:6 and Ezra 2:68 ; 7:15 the word 'freely' refers to freewill offerings. In Acts 2:29 it is used by the Authorised Version to represent the Greek phrase which means 'with confidence' or 'with boldness', and which is so translated by the Authorised Version itself in Acts 4:29, 31 and 28:31.

The phrases 'freely give' (Romans 8:32) and 'freely given' (1 Corinthians 2:12) are an attempt to express the fact that God's gifts to us are at his initiative and of his grace. The verb in these phrases is related to the noun which is translated 'free gift' in Romans 5:15–17. The Revised Standard Version omits the adverb 'freely' from the verses as unnecessary and ambiguous. Its translation is : 'He who did not spare his own Son but gave him up for us all, will he not also give us all things with him ?' 'Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God'.

The unnecessary 'even'

The adverb 'even' is used a thousand and thirty-two times in the Authorised Version of the Old Testament, and in nine hundred and twenty-eight of these cases there is no corresponding word in the Hebrew text. This surprising fact is due in part to the disposition of the translators in 1611 to write 'even so' for 'so', 'even as' for 'as', and 'even unto' where we should now say 'to' or 'up to' or 'as far as'. It is due chiefly, however, to their use of 'even' to introduce an additional word or words intended to explain more clearly or fully some preceding word or words. The word 'even' was for them a sign of equivalence or identity ; it meant that the person or thing or subject referred to in what followed was the same person or thing or subject referred to in what preceded.

For example, 'the men of the city, even the men of Sodom' means 'the men of the city, the men of Sodom'—the same persons are meant by the two phrases (Genesis 19:4). So also 'the man, even Lot' means 'the man Lot' (19:9). 'Jacob set up a pillar, even a pillar of stone' (Genesis 35:14) has no

'even' in the Hebrew. In such cases, the word 'even' has a function similar to 'namely' or 'that is'.

The use of 'even' in this colourless sense is now obsolete, and it has become a misleading feature of the Authorised Version. 'Even' is now used to indicate an extreme case or something not to be expected. So the reader of Genesis 10:21 is likely to wonder what was the matter with Shem to occasion the statement that 'even to him were children born'. So too 'even with Isaac' (21:10), 'even before he came near' (37:18) and 'even by the God of thy fathers' (49:25) are stated more accurately if the 'even' is omitted.

The revised versions omit the inserted 'even' in most cases. In Genesis, for example, the Authorised Version uses 'even' twenty-six times, of which twenty-one were cases of insertion without a corresponding Hebrew word. The Revised Standard Version retains 'even' only in 27:34, 38 and 46:34.

The use of 'even' in the Authorised Version of the New Testament is more restrained, and the cases of sheer insertion are not many. Yet the revised versions are more cautious. I have had occasion to examine this in the gospels of Matthew, Mark and Luke and in 2 Corinthians and 1 Thessalonians. In these five books the Authorised Version uses 'even' eighty-eight times, and the Revised Standard Version reduces this to twenty-seven. In 1 Thessalonians 3:13 'God, even our Father' is now translated 'our God and Father'. Compare also the two versions of 1 Thessalonians 2:19.

'All to brake his skull'

The Authorised Version records that when Abimelech approached the door of the tower of Thebez, to set it on fire, 'a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull' (Judges 9:53). The modern reader, unless he is acquainted with Old and Middle English, is not sure what the last clause means. Does it state the woman's purpose or tell the result of her action? If the result, what was it? Does 'all to brake' mean 'almost broke' or 'quite broke'?

A literal translation of the Hebrew is 'crushed his skull', and that is what the translators of the Authorised Version meant by their expression.

The prefix 'to-', like the German 'zer-' and the Latin and English 'dis-', expressed separation, and 'to-break' meant break asunder or in pieces. This prefix came also to be used with verbs containing no idea of separation, and with these verbs it simply emphasised or intensified their meaning—for example 'to-establish', meant establish perfectly or entirely. The word 'all' was often used with the prefix 'to-', as adding further emphasis or intensity. In time 'all to' and 'all-to' began to be regarded as adverbs meaning completely or entirely.

Coverdale's rendering of Proverbs 6:15 was 'Sudenly shal he be al tobroken, and not be healed'. The translators of the Authorised Version did not retain the 'all to' expression in this verse, which they rendered : ' suddenly shall he be broken without remedy'. The Revised Standard Version has : 'in a moment he will be broken beyond healing'.

Milton wrote of Wisdom that her wings 'were altoruffled, and sometimes impaired' (*Comus*, 380). In Bunyan's *Pilgrim's*

Progress, Christina tells the Interpreter about the efforts of Mrs Timorous to perusade her not to undertake the journey, and says, 'She all-to-be-fooled me'. The expression so appears in the Oxford Edition. It was too much for the editor of an edition published by the American Tract Society about a hundred years ago, who changed it to read, 'She also befooled me'.

There are excellent treatments of this now obsolete usage in the Oxford English Dictionary, under *All*, *To-*, and *To-break*.

When 'offend' means 'cause to sin'

In addition to its usual meanings, the verb 'offend' is used by the Authorised Version of the New Testament in a peculiar sense, as translation for the Greek verb *skandalizo*. The noun *skandalon* meant a trap or snare, and the verb meant to place something in another's way which would cause him so stumble or fall or sin.

'If thy right eye offend thee, pluck it out . . . And if thy right hand offend thee, cut it off' is translated in the Revised Standard Version : 'If your right eye causes you to sin, pluck it out . . . And if your right hand causes you to sin, cut it off' (Matthew 5:29, 30 and parallels in Matthew 18:8, 9 and Mark 9:43, 45, 47).

'Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea' now begins 'whoever causes one of these little ones who believe in me to sin . . .' (Matthew 18:6 and parallels in Mark 9:42 and Luke 17:2).

'It is impossible but that offences will come : but woe unto him, through whom they come !' now reads 'Temptations to

sin are sure to come ; but woe to him by whom they come !'
(Luke 17:1, with parallel in Matthew 18:7). In Matthew 13:41
'all things that offend' is now 'all causes of sin'.

Jesus' statement to his disciples as they went together to
Gethsemane, 'All ye shall be offended because of me this
night' means, and is now translated, 'You will all fall away
because of me this night' (Matthew 26:31, 33 and Mark 14:27,
29). In John 16:1 'that ye should not be offended' means
'to keep you from falling away'.

Paul's declaration, 'Wherefore, if meat make my brother
to offend, I will eat no flesh while the world standeth, lest I
make my brother to offend', is more accurately translated :
'Therefore, if food is a cause of my brother's falling, I will
never eat meat, lest I cause my brother to fall' (1 Corinthians
8:13). The climactic question in his spirited defence of himself
in 2 Corinthians (11:29), 'Who is offended, and I burn not ?'
means, 'Who is made to fall, and I am not indignant ?' *

The meaning of 'occupy'

'He called his ten servants, and delivered them ten pounds,
and said unto them, Occupy till I come.' So reads the
Authorised Version, Luke 19:13. The Greek verb which is
translated 'occupy' is *pragmateuomai*, which means 'do
business'. Tyndale and the Geneva Bible translated it, 'Buy
and sell till I come'. But the AV translators followed Cover-
dale, the Bishops' Bible and the Rheims translation in using
the word 'occupy'. The Revised Standard Version has,
'Trade with these till I come.'

The version of Psalm 107:23 in the Book of Common
Prayer, 'They that go down to the sea in ships, and occupy

* See also paragraph 2, page 59

their business in great waters', goes back to Coverdale. Here the AV translators changed to a perfectly literal rendering '. . . do business in great waters'.

In all but two cases, 'occupy' is used by the Authorised Version in the now obsolete senses of 'use' or 'trade with'. 'All the ships of the sea with their mariners were in thee to occupy thy merchandise' means 'all the ships of the sea with their mariners were in you, to barter for your wares' (Ezekiel 27:9). The word occurs often in this chapter of Ezekiel, a lamentation over Tyre, which should be read as a whole in the two versions.

When Samson tells Delilah that he would be weak and like other men 'if they bind me fast with new ropes that never were occupied', the Hebrew means 'with new ropes that have not been used' (Judges 16:11). 'All the gold that was occupied for the work' (Exodus 38:24) means 'All the gold that was used for the work'.

In his warning against 'tongues', and urging the use of the understanding, Paul wrote in 1 Corinthians 14:16 : 'Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest ?' This is the translation of Tyndale and the sixteenth-century translations generally. 'Room' means 'place'. The Greek word here rendered 'unlearned' is *idiotes,* which Wyclif simply transliterated as 'an idiot' and for which Rheims had 'the vulgar' The Revised Standard Version has '. . . how can any one in the position of an outsider say the 'Amen' to your thanksgiving when he does not know what you are saying ?'

In Hebrews 13:9 'have been occupied' represents the Greek verb which means 'walk' or 'live'. This is a difficult verse to translate without resort to paraphrase. Rheims was baldly literal—'not with meats, which have not profited those that

walk in them'. The Revised Standard Version has 'not by foods, which have not benefited their adherents'. Goodspeed's phrase is clearer—'not through scruples about food . . .'

'God is no respecter of persons'

It is confusing for young people today, who are being told that respect for persons is a basic principle of sound democracy and true religion, to read in the Bible that 'God is no respecter of persons' (Acts 10:34) and to find that same idea repeated in one form or another in a dozen passages of the Old and New Testaments. The Greek word which is translated 'respecter of persons' means 'acceptor of the face', and the Latin equivalent is *acceptor personae*, that is, acceptor of the mask that an actor wore or the character that he assumed.

When the Authorised Version of the Bible was published, the English word 'person' was still close to this primary meaning of the Latin word *persona*, mask. It referred to the outward appearance or circumstances of men—to physical presence, dress, wealth, position—rather than to intrinsic worth or to the inner springs of conscious, self-determining being. This text and others using similar words mean that God does not regard mere externals.

In Moses' instructions to the men whom he appointed as judges, the meaning of the expression 'respect persons' is stated clearly : 'Ye shall not respect persons in judgment ; but ye shall hear the small as well as the great ; ye shall not be afraid of the face of man ; for the judgment is God's' (Deuteronomy 1:17). A pointed exposition of the meaning of the phrase for the life of the early Christians is found in James 2:1-9.

The expressions 'respect persons' and 'respecter of persons'

were kept in the revised versions of 1881 and 1901, but are given up in all other modern translations. Moffatt's translation is 'God has no favourites' and Goodspeed's, 'God shows no partiality'. The Revised Standard Version follows Goodspeed here, and both are in fact returning to William Tyndale, whose translation was 'God is not partial'.

The meaning of 'denounce'

Except for its technical sense, to give formal notice of the termination of an armistice or a treaty, the verb 'denounce' now means to declare that something is bad, or to accuse persons of evil. But it was used in a wider, more general sense up to the seventeenth century, meaning simply to proclaim or announce, without implication of evil.

A publication of 1581 is quoted in the *Oxford English Dictionary* as saying : 'I suppose no man will deny, but that Paule doth denounce men to be Justified by fayth'. Wyclif's translation of the instruction to the Levites concerning the tithes (Numbers 18:26) begins : 'Commande thou, and denounce to the dekenes . . .' Tyndale and later translators have 'Speak unto the Levites, and say . . .' Following Wyclif, the Rheims New Testament (1582) had Paul say, 'we denounced to you, that if any will not work, neither let him eat' (2 Thessalonians 3:10). Tyndale, the Great Bible and the Geneva Bible have 'we warned you . . .' and the Authorised Version, 'we commanded you . . .'

The word 'denounce' is used only once in the Authorised Version, where Moses delivers his final exhortation to the people of Israel, warning them what will happen if they turn away from God : 'I denounce unto you this day, that ye shall surely perish' (Deuteronomy 30:18). It is used here to repre-

sent a general Hebrew verb, *nagad*, which the Authorised Version translates 'declare' sixty-two times, 'shew' sixty times, and 'tell' a hundred and eighty-nine times. The use of the word 'denounce' in this verse was an innovation of the translators of the Authorised Version. Coverdale had used 'certify'; Tyndale, the Great Bible, the Geneva Bible and the Bishops' Bible had used 'pronounce'; and the Douay Bible had 'foretell'. The Revised Standard Version reads : 'I declare to you this day, that you shall perish.'

'Business' in the New Testament

The word 'business' is used by the Authorised Version of the Old Testament in the same senses for which we would naturally use it today. In the New Testament, however, it is used five times, in each case to represent a different Greek term ; and in none of these cases is it retained by the Revised Standard Version.

The twelve-year-old Jesus' answer to his parents' anxiety, 'Wist ye not that I must be about my Father's business ?' is now translated, 'Did you not know that I must be in my Father's house ?' The Greek means literally 'in the (things) of my Father', an expression used repeatedly in the Greek papyri for 'in the house of . . .' This translation was adopted by the Revised Version of 1881, and by almost all subsequent translations of the New Testament. It is the meaning of the Greek idiom, and it fits the context better than the old rendering.

In 1 Thessalonians 4:11 'do your own business' is now rendered 'mind your own affairs'; and in Romans 16:2 'assist her in whatsoever business she hath need of you' is now rendered 'help her in whatever she may require from you'—

an attempt in each case to reproduce the very general and comprehensive character of the expressions used in the Greek. On the other hand, a specific Greek term is used in Acts 6:3, and 'appoint over this business' is now replaced by 'appoint to this duty'.

In his biography of Charles W. Eliot, President of Harvard University, Henry James states that 'the Puritan believed, as in a cardinal tenet, that it was consonant with the divine order that he should pursue his own private gain and "be not slothful in business." ' But the word 'business' in this text (Romans 12:11) is used in the sense of 'diligence'.

The list of meanings which the word ' business' had up to the seventeenth century, but which then became obsolete, is long. It includes diligence, activity, briskness, officiousness, eagerness, earnestness, importunity, anxiety, solicitude, care, attention, trouble, difficulty, commotion (*Oxford English Dictionary*). Tyndale's translation of Galatians 6:17 was 'From hence forth, let no man put me to busynes', and this was retained by Coverdale, the Great Bible and the Geneva Bible. The same versions had 'When Pilate sawe . . . that more busines was made' (Matthew 27:24).

The Greek word in Romans 12:11 is *spoude*, which means haste, zeal or earnestness. The Revised Standard Version translates the clause : 'Never flag in zeal'.

What is it to 'burn' ?

A writer in *The New Yorker*, undertaking to appraise the Revised Standard Version of the Bible, says : 'I had always thought Paul's "it is better to marry than burn" meant "burn in hellfire", but RSV makes it "aflame with passion", which is unambiguous if banal.' His admission shows that he needed

the unambiguous rendering. This sentence is not the only one in his article which raises the question of the worth of an appraisal based on ignorance.

The text in question is 1 Corinthians 7:9, which reads in the Authorised Version, 'If they cannot contain, let them marry: for it is better to marry than to burn.' The word 'burn' here translates a Greek passive infinitive which since the days of the poet Anacreon had been used in the sense of to be inflamed or on fire with emotion, usually with lust or anger. The translation of the RSV—'If they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion'—is justified by all lexicons of the Greek language and adopted in some form by all modern translations. The comment is worth adding that the word 'better' does not mean that marriage is the less of two evils ; it expresses Paul's judgment that to marry is not a sin (verses 28 and 36), while Jesus taught that to burn with lustful desire is sinful (Matthew 5:28).

The same Greek word is used in 2 Corinthians 11:29, where the Authorised Version has, 'Who is weak, and I am not weak ? who is offended, and I burn not ?' * The Revised Standard Version translates the second half of the verse : 'Who is made to fall, and I am not indignant ? ' Goodspeed's translation has 'fired with indignation' ; Knox's translation, 'ablaze with indignation'.

This word is used three times in 2 Maccabees (4:38 ; 10:35 ; 14:45) with its reference to anger made explicit.

* See also paragraph 2, page 53

The words for 'living creatures'

The word 'animal' does not appear in the Authorised Version of the Bible, which uses 'beast' as a general term for living creatures other than man. 'Cattle' is used as a collective name for all live animals held as property or reared for some use. The word 'reptile' does not appear, for it was a relatively new word, just beginning to be current in 1611 ; the Authorised Version used the older term 'creeping thing'. 'Fowl' is used twice as often as 'bird', and for the same Hebrew and Greek words. Here again, 'fowl' was the old generic term for feathered vertebrates, which had begun to be displaced by 'bird'.

The Revised Standard Version uses the word 'animal' where it is appropriate. It uses 'reptile' in the New Testament, but retains 'creeping things' in the Old Testament. It uses the phrase 'birds of the air' rather than 'fowls of the air', and substitutes 'bird' for 'fowl' as a generic term for the feathered tribes. It retains 'cattle' as a collective term for livestock held as property, not restricting it to bovine animals.

What is perhaps the most astonishing error in the Authorised Version is its indiscriminate use of the word 'beast' in the book of Revelation. John's vision of heaven showed to him, around the throne of God, twenty-four elders and four living creatures who worship him and sing his glory. The Greek word for 'living creature' is *zoon* ; it is used twenty times to refer to these heavenly beings (chapters 4, 5, 6, 7, 14, 15, 19). Later, he saw a beast rising out of the sea and another which rose out of the earth, and was told of the beast that ascends from the bottomless pit. These beasts are the enemies of God and the objects of his wrath. The Greek word that refers to them is

therion, which means 'wild beast' (used twenty-seven times in chapters 11, 13, 14, 15, 16, 17, 19, 20).

Yet the Authorised Version uses the word 'beast' as a translation both for *zoon* and *therion*, thus failing to make the distinction which the Greek makes between the choir of heaven and the minions of hell. The AV translators were not the first to make this error ; it appears in all the prior translations from Wyclif to Rheims. But it is strange that they did not correct it. The Latin Vulgate makes the distinction, using *animal* for the heavenly beings and *bestia* for the infernal beasts. The AV translators themselves, moreover, used 'living creatures' for the Hebrew term of similar import in chapters 1, 3 and 10 of Ezekiel.

'Cunning' and 'curious'

The word 'cunning' is used in a good sense in the Old Testament of the Authorised Version, and in a bad sense in the New Testament. It refers in the Old Testament to practical knowledge or skill. As this use of the word is now almost, if not quite, obsolete, the revised versions replace it usually with ' skilled ' or 'skilful'. Esau was a skilful rather than a cunning hunter (Genesis 25, 27). David was skilful in playing the lyre (1 Samuel 16:16). Hiram of Tyre was 'full of wisdom, understanding, and skill' (1 Kings 7:14). The 'cunning artificer' of Isaiah 3:3 was a 'skilful magician'.

In the chapters of Exodus and Chronicles dealing with the furnishing of the tabernacle and the temple, 'cunning men' are 'skilled men', 'cunning workmen' are 'skilful craftsmen' or 'skilled designers', and 'of cunning work' is 'skilfully worked.'

The word 'curious' is used in its now obsolete sense of made with care and art. The 'curious girdle of the ephod'

(Exodus 28:8) was a 'skilfully woven band to gird it on'. The 'curious works' which Bezalel devised were 'artistic designs' (Exodus 35:32).

The Bible Word-Book, by W. Aldis Wright, quotes from an old concordance the following statement concerning the expression 'curiously wrought in the lower parts of the earth' (Psalm 139:15) : 'the word is the same which is usually translated "embroidered" ; the adjusting and formation of the different members of the human body being by a bold and beautiful metaphor compared to the arranging the threads and colours in a piece of tapestry.'

In the New Testament, 'curious arts' are 'magic arts' (Acts 19:19). 'Cunning' is used in the bad sense which is now its prevalent meaning ; the passages are Ephesians 4:14 and 2 Peter 1:16.

'Damnation' and 'damned'

The word 'damnation' is used ten times in the Authorised Version of the Bible, and 'damned' three times, as translations of words connected with the Greek *krino*, which means to judge, pass sentence or condemn. But for these same Greek words the Authorised Version uses 'judge' eighty-seven times, 'judgment' forty-one times, 'condemn' twenty-two times and 'condemnation' eight times. The revised versions eliminate 'damnation' and 'damned' in the thirteen contexts, and use the same terms which are used elsewhere. There is no special significance in these passages, to call for the heavier English words. We must remember, too, that in 1611 'damn' was a general word which meant condemn, and 'damnation' meant condemnation—senses in which these words are now obsolete.

The scribes who devour widows' houses do not receive 'greater damnation', but 'greater condemnation' (Matthew

23:14 ; Mark 12:40 ; Luke 20:47). The penalty of resisting the authorities is not to 'receive damnation' but to 'incur judgment' (Romans 13:2). In the Authorised rendering of 1 Corinthians 11:29, 'he that eateth and drinketh unworthily, eateth and drinketh damnation to himself', the word which is rendered 'damnation' is the same as that which is rendered 'condemnation' in verse 34. The Revised Standard Version has 'eats and drinks judgment upon himself'.

The younger widows who wish to marry do not incur 'damnation, because they have cast off their first faith' ; they incur 'condemnation for haviug violated their first pledge' (1 Timothy 5:12). 'How can ye escape the damnation of hell ?' (Matthew 23:33) means 'how are you to escape being sentenced to hell ?' Which leads me to say that these revisions do not affect the doctrine of eternal punishment, which rests upon Biblical grounds more substantial than a misinterpretation of the obsolete use of the words 'damnation' and 'damned'.

The meanings of 'follow'

'Follow' is a word which often occurs in the narratives of the Old Testament and of the Gospels, and is in most cases a correct translation and easily understood. The outstanding exception is Jeremiah 17:16, which appears in AV, 'As for me, I have not hastened from being a pastor to follow thee'. The Hebrew of this clause is translated by RSV, 'I have not pressed thee to send evil'.

In AV 'follow' sometimes represents the Hebrew word which means to pursue ; and in these cases RSV uses stronger terms, as : 'pursues righteousness', Proverbs 21:21 ; 'pursues the east wind', Hosea 12:1 ; 'runs after gifts', Isaiah 1:23 ; 'run after strong drink', Isaiah 5:11 ; 'let us press on to know

the LORD', Hosea 6:3. 'Because I follow the thing that good is', Psalm 38:20, is now translated, 'because I follow after good'.

In a few cases AV uses 'follow hard' to represent the Hebrew verb which means cling or overtake. In place of 'My soul followeth hard after thee', Psalm 63:8, RSV has 'My soul clings to thee'. In 1 Samuel 31:2 and 1 Chronicles 10:2 the meaning is 'the Philistines overtook Saul and his sons'.

In the Epistles the Greek words for 'pursue' or 'imitate' are generally used. The RSV therefore has 'pursue righteousness' (Romans 9:30, 31) ; and 'Let us then pursue what makes for peace and for mutual upbuilding' (Romans 14:19). In place of 'Follow peace with all men' it reads 'Strive for peace with all men' (Hebrews 12:14) ; and in place of 'Follow after charity' (1 Corinthians 14:1) now reads 'Make love your aim'. 'Aim at righteousness' appears in 1 Timothy 6:11 and 2 Timothy 2:22.

The AV rendering of 1 Thessalonians 5:15 is : 'See that none render evil for evil unto any *man* ; but ever follow that which is good, both among yourselves and to all *men*.' This verse is more accurately translated, 'See that none of you repays evil for evil, but always seek to do good to one another and to all.'

In place of 'I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus,' RSV has, 'I press on to make it my own, because Christ Jesus has made me his own' (Philippians 3:12). The same Greek verb which is here rendered 'I follow after' is translated 'I press' in verse 14 of the same chapter of the Authorised Version.

'Some men's sins are open beforehand, going before to judgment ; and some men they follow after' (1 Timothy 5:24) is now translated, 'The sins of some men are conspicuous, pointing to judgment, but the sins of others appear later.'

'Imitate their faith'

In eleven cases the Authorised Version uses 'follow' or 'followers' where the Greek words in the Epistles mean 'imitate' or 'imitators'.

Paul did not hesitate to counsel his converts to imitate him. This was not unwarranted pride or self-assertion, because he associated with himself Timothy and Epaphroditus and others, and because the ground of his counsel was that he and his associates sought to imitate Christ. Here are some of the texts as they are translated in the Revised Standard Version :

1 Corinthians 4:16 'I urge you, then, be imitators of me.'

1 Corinthians 11:1 'Be imitators of me, as I am of Christ.'

Ephesians 5:1 'Be imitators of God, as beloved children'

1 Thessalonians 1:6 'You became imitators of us and of the Lord'

Other texts are : Philippians 3:17, 1 Thessalonians 2:14, 2 Thessalonians 3:7, 9, Hebrews 6:12, 3 John 11.

This was necessary counsel, the import of which is somewhat blurred by the AV use of 'follow' and 'followers'. Professor James Moffatt, writing in the *Expository Times* (x, 446), said : 'In the seventh decade of the first Christian century, with the New Testament yet unwritten, the living ideal of the Christ-life was far from being stereotyped in words or habits. Fluid and free, its appeal had to come largely through men's experience and observation of one another, and the inevitable reproduction of character. The channel of education was chiefly the seen or remembered character of definite individuals, the advice and conduct of the best people.'

The situation is clearly expressed in the injunction of

Hebrews 13:7 : 'Remember your leaders, those who spoke to you the word of God ; consider the outcome of their life, and imitate their faith.'

'No man' or 'no-one'

Indefinite pronouns, referring to any person, use the masculine form in the Greek, just as we in English often use the pronoun 'he' in a general statement which includes both men and women. The Authorised Version overdoes this masculine habit by its use of 'no man' and 'any man' where the meaning is 'no-one' or 'anyone'. This practice limits many statements unduly, and results in occasional infelicities.

For example, in Matthew 11:27 it is said that 'no man knoweth the Son, but the Father'. The word 'but' is ambiguous here, for it may mean that men do not know the Son but do know the Father. That is absurd. But if the meaning is that no man knows the Son except the Father the text involves a worse absurdity by implying that the Father is a man. The Greek is perfectly clear, and the revised versions translate it clearly by using the expression 'no-one'. RSV has : 'no-one knows the Son except the Father'.

Note the wider horizon in such translations as 'No-one can serve two masters' (Matthew 6:24) ; 'No-one puts a piece of unshrunk cloth on an old garment' (Matthew 9:16) ; 'No-one after lighting a lamp covers it with a vessel' (Luke 8:16). It was not merely to 'any man' but to 'anyone' that Jesus extended the invitation to eat of the bread of life, John 6:51 ; to drink of the water of life, John 7:37 ; to enter the door of the good shepherd, John 10:9 ; to serve him and follow him, John 12:26.

'If any man love God, the same is known of him' is more

accurately translated, 'If one loves God, one is known by him' (1 Corinthians 8:3). In spite of the masculine form of the pronouns, it is to women as well as to men that the message of the living Lord is addressed : 'Behold, I stand at the door and knock ; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me' (Revelation 3:20).

'Impotent' and 'mean'

The word 'impotent' means powerless, unable, helpless, weak, ineffective. It is used in three passages of the New Testament. At the pool of Bethesda, we are told, 'lay a great multitude of impotent folk', one of whom 'had an infirmity thirty and eight years' and is referred to as 'the impotent man' (John 5:3, 5, 7). In each of these three verses, the Greek word means 'ill' or 'illness', without specification as to the character of the malady. The 'impotent man' healed by Peter and John at the gate of the temple had been 'lame from his mother's womb' and had to be carried daily to the place where he sat for alms (Acts 3:2 ; 4:9). The man whom Paul healed at Lystra was 'impotent in his feet, being a cripple from his mother's womb, who had never walked' (Acts 14:8).

The 'mean man' of Isaiah 2:9, 5:15, 31:8 means simply man—man in general, the common man. There is no adjective in the Hebrew text represented by this expression, and the word for man is *adam*, the generic word for mankind. The more specific word for a man is *ish*, which is related to *adam* in much the same way as the Latin *vir* is related to *homo*. The prior English translations did not use the adjective 'mean' in these verses ; that was an addition made by the AV translators. In any case they meant by it simply 'common' ; they did not understand by 'the mean man' one who is base or niggardly.

Proverbs 22:29 is a familiar text : 'Seest thou a man diligent in his business ? he shall stand before kings ; he shall not stand before mean men.' Here the Hebrew text has an adjective which means 'obscure.' For some reason, the revised versions of 1885–1901 retained the word 'mean' in the English text, with a marginal note informing the reader that the Hebrew means 'obscure'. RSV reads :

'Do you see a man skilful in his work ?
   he will stand before kings ;
   he will not stand before obscure men.'

Dogs in the Bible

Dogs are mentioned in the Bible with contempt. 'Am I a dog', says Goliath, 'that you come to me with sticks ?' (1 Samuel 17:43). 'Why should this dead dog curse my lord the king ?' growls Abishai when an old retainer of Saul curses David (2 Samuel 16:9). Dogs licked up the blood of Ahab, and ate the body of Jezebel (1 Kings 22:38, 2 Kings 9:30–7). When the author of Ecclesiastes reflects that life at its worst is yet better than death, he writes, 'A living dog is better than a dead lion' (9:4).

The Psalmist (59:14, 15) compares his enemies to dogs :

'Each evening they come back,
   howling like dogs
   and prowling about the city.
They roam about for food,
   and growl if they do not get their fill'.

Paul calls his opponents dogs (Philippians 3:2), and John places the dogs' outside of the holy city, with 'sorcerers and fornicators and murderers and idolaters' (Revelation 22:15).

There is no trace in the Scriptures of the friendship and loyalty that so commonly exist between a dog and its owner. 'The Eastern street dog is a type of all that is cowardly, lazy, filthy, treacherous, and contemptible,' says Hastings' *Dictionary of the Bible*.

The only admiring reference is in Proverbs 30:29–31, which reads in the Authorised Version : 'There be three things which go well, yea, four are comely in going : A lion which is strongest among beasts, and turneth not away for any ; A greyhound ; an he goat also ; and a king, against whom there is no rising up'. But the greyhound here is a precarious guess at the intent of the Hebrew expression, which means 'girt in the loins'. Other guesses are 'war-horse' or 'cock'. The last of these conjectures is supported by the ancient versions. The Septuagint has 'a cock walking proudly among the hens'.

'The price of a dog', Deuteronomy 23:18, means 'the wages of a dog', and the reference is to the sodomites or male cult prostitutes who were banned by the commandment in verse 17.

The meaning of 'ancient'

The word 'ancient' is used in the Old Testament, as in literature generally, to refer to times long past and to the persons who lived in those times. But it is also used to refer to the older persons of any time. The revised versions of the Bible retain the word 'ancient' in the first of these senses—for example, 'ancient mountains' (Deuteronomy 33:15), 'ancient times' (Isaiah 46:10), 'ancient kings' (Isaiah 19:11), 'an ancient nation' (Jeremiah 5:15), 'the ancient landmark' (Proverbs 22:28), 'the proverb of the ancients' (1 Samuel 24:13).

When used in the second sense, 'ancient' stands for quite

different Hebrew words, which mean old, older or aged. The 'ancient men' of Ezra 3:12 were 'old men' who had seen the first house of God and wept with joy at the laying of the foundation for the second. 'The child shall behave himself proudly against the ancient' (Isaiah 3:5) is now rendered, 'The youth will be insolent to the elder.' 'I understand more than the ancients' (Psalm 119:100) means 'I understand more than the aged.'

Job's statement, 'With the ancient is wisdom' (12:12) means 'Wisdom is with the aged.' In this case the Hebrew word is *yashish*, a word which is used four times in the book of Job and nowhere else in the Scriptures. The Authorised Version translates it in the other three cases as 'aged men' (15:10), 'the aged' (29:8) and 'very old' (32:6).

In the book of the Apocrypha entitled The History of Susanna the Authorised Version introduces 'two of the ancients of the people', and refers to them as 'ancient judges', in verse 5. But in verse 8 and thereafter they are 'the two elders' or 'the elders'. The same Greek word, *presbuteros*, is used in verses 5 and 8 and all the other cases in the book of Susanna.

'Taken with the manner'

The 'law of jealousies' recorded in Numbers 5:11-31 begins with the hypothetical case of a wife's infidelity, if 'there be no witness against her, neither she be taken with the manner'. The phrase 'taken with the manner' goes back to Tyndale, and was passed on through the other sixteenth-century translations to the Authorised Version. It means 'taken in the act.'

The word here is 'mainour', an Anglo-French term which as early as Tyndale's day had begun to be spelt 'maner' or 'manner'. The phrase 'taken with the mainour' meant, in the

case of a thief, taken with the stolen property in his possession ; and in the case of others, taken in the act of doing something unlawful.

In Shakespeare's *King Henry IV—Part I* (ii, iv, 347), Prince Hal says to Bardolph : 'O villain, thou stolest a cup of sack eighteen years ago, and wert taken with the manner.' In *Love's Labour's Lost* (i, i, 205), Costard admits his approach to Jaquenetta : 'The manner of it is, I was taken with the manner . . . I was seen with her in the manor-house, sitting with her upon the form, and taken following her into the park.'

'Mainour' is related to 'manoeuvre', and the question whether it originally meant a stolen thing or an unlawful act is still open. There is an interesting discussion, with ample illustrative material, in the *Oxford English Dictionary*. Both there and in *Webster's Dictionary*, the reader should look up 'mainour' rather than 'manner'.

The periphrastic 'manner'

The word 'manner' is used two hundred and thirty-four times in the Authorised Version of the Bible, and in more than one-third of these cases is unnecessary. There is, in these cases, no corresponding Hebrew or Greek word to call for its use, and the meaning of the text can be conveyed more directly and simply without it.

This is in part because 'manner' is used most often in the archaic sense of 'kind' or 'sort', and in part because of such periphrastic expressions as 'no manner of' for 'no', and 'all manner of' for 'all'.

'No manner of work shall be done' (Exodus 12:16) is simply 'no work shall be done'. 'Ye shall do no manner of work' (Leviticus 23:31) is 'you shall do no work'. So likewise

'no manner of fat' is 'no fat' (Leviticus 7:23), 'no manner of blood' is 'no blood' (7:26), and 'any manner of blood' is 'any blood' (7:27 ; 17:10).

'All manner of beasts' (Numbers 31:30) is 'all the cattle'. 'All manner of plague of leprosy' is 'any leprous disease' (Leviticus 14:54). In 1 Chronicles 'all manner of service' is 'all the service' (6:48) and 'each service' (28:14) ; 'all manner of instruments of war' is 'all the weapons of war' (12:37) ; 'all manner of work' is 'all the work' (29:5).

In the gospels 'all manner of disease' means 'every disease' (Matthew 4:23 ; 10:1) ; 'all manner of sin' is 'every sin' (Matthew 12:31) ; 'all manner of herb' is 'every herb' (Luke 11:42).

In some cases real differences of meaning may be inferred, between the periphrastic 'manner of' and the simple translation. 'Two manner of people' may be taken to mean something quite different from 'two peoples' (Genesis 25:23). 'No manner of similitude' does not convey the meaning, 'no form' (Deuteronomy 4:15). The Jews' question concerning Jesus' meaning (John 7:36) and Jesus' question to the two disciples walking to Emmaus (Luke 24:17) are complicated unduly by the insertion of the word 'manner'. In 1 Peter 1:15 'be holy in all manner of conversation' falls short of the more direct translation, 'be holy in all your conduct'.

'Meat' and 'meat offering'

The word 'meat' is used in the Authorised Version for food in general, anything used as nourishment. It is applied especially to solid food, to what folk eat, in contrast to what they drink. And it is not limited, as in present common usage, to the flesh of animals used for food.

The clause in Habakkuk 3:17, 'the fields shall yield no meat' means 'the fields yield no food'. The majestic lines of Psalm 145 include verses 15 and 16 :

'The eyes of all look to thee,
    and thou givest them their food in due season.
Thou openest thy hand,
    thou satisfiest the desire of every living thing'.

The 'trees for meat', Ezekiel 47:12, are 'trees for food' ; instead of 'the fruit thereof shall be for meat, and the leaf thereof for medicine', we now read, 'Their fruit will be for food, and their leaves for healing.'

'Is not life more than food, and the body more than clothing ?' said our Lord in the Sermon on the Mount, Matthew 6:25. 'Purging all meats', Mark 7:19, means 'Thus he declared all foods clean.' The disciples left Jesus at Jacob's well, and went into Samaria 'to buy food' ; and when they returned he told them, 'I have food to eat of which you do not know', John 4:8, 32.

Jesus' question when he revealed himself to his disciples at the Sea of Tiberias, 'Have ye any meat ?' is correctly translated, 'Have you any fish ?' (John 21:5). The sixteenth-century translators seem not to have known that the Greek noun in this question was constantly used for fish, the chief delicacy of the Athenians.

The 'meat offering' which is mentioned more than a hundred times in the AV of the Old Testament contained no flesh; it consisted of fine flour or meal, and oil. It was a 'meal-offering' (RV) or 'cereal offering' (RSV). The prostitution of this offering to the worship of idols is the burden of God's accusation of Jerusalem in Ezekiel 16:19 : 'My meat also which I gave thee, fine flour, and oil, and honey, wherewith

I fed thee, thou hast even set it before them for a sweet savour.'
In RSV this verse reads : 'Also my bread which I gave you—
I fed you with fine flour and oil and honey—you set before
them for a pleasing odour.'

We took up our 'carriages'

The word 'carriage', as used in the Bible, denotes what is
carried, rather than the act of carrying or a vehicle by which
persons or things are carried.

'After those days we took up our carriages and went up
to Jerusalem' (Acts 21:15). Archbishop Trench, writing in
1859, quoted this text and went on to say : 'A critic of the early
part of this century makes himself merry with these words,
and their inaccurate rendering of the original : "It is not
probable that the Cilician tent-maker was either so rich or so
lazy." And a more modern objector to the truthfulness of the
Acts asks, "How could they have taken up their carriages,
when there was no road for wheels, nothing but a mountain
track, between Caesarea and Jerusalem ?" But "carriage" is a
constant word in the English of the sixteenth and seventeenth
century for baggage, being that which men carry, and not,
as now, that which carries them.'

The use of the word 'carriages' in this verse is peculiar to
the Authorised Version. The Great Bible and the Bishops'
Bible had 'took up our burdens' ; the Geneva Bible, 'trussed
up our fardels' ; the revised versions of 1881-1901 read,
'took up our baggage'. All of these renderings are over-
translations, for the Greek word means simply to get ready
or prepare for. Tyndale's translation was, 'After those days
we made ourselves ready, and went up to Jerusalem'. The
Revised Standard Version agrees with Tyndale, but omits the

'ourselves'; it reads, 'After those days we made ready and went up to Jerusalem.'

When the six hundred Danites who despoiled the house of Micah departed, they 'put the little ones and the cattle and the carriage before them' (Judges 18:21). The Hebrew word represented by 'carriage' means abundance or riches; the revised versions here translate it by 'goods'. 'David left his carriage in the hand of the keeper of the carriage' (1 Samuel 17:22) means 'David left the things in charge of the keeper of the baggage'.

'Laid up his carriages' (Isaiah 10:28) means 'stores his baggage'. 'Your carriages were heavy loaden; they are a burden to the weary beast' (Isaiah 46:1) is more accurately translated, 'these things you carry are loaded as burdens on weary beasts'.

Given me to 'you-ward'

The suffix '-ward' means in the direction of; it appears in such words as upward, downward, inward, outward, earthward, heavenward, skyward (and, in Scotland, landward), etc. In the sixteenth century it was still a matter of taste or mood whether to write 'toward you' or 'to you-ward', 'toward us' or 'to us-ward' and the like. The Authorised Version uses 'toward' three hundred and twenty times, but has eleven instances of the archaic usage. Numbered for subsequent reference, these are :

(1) 'Be thou for the people to God-ward' (Exodus 18:19)
(2) 'And such trust have we . . . to God-ward'
(2 Corinthians 3:4)
(3) 'your faith to God-ward' (1 Thessalonians 1:8)
(4) 'to the mercy seatward' (Exodus 37:9)

(5) 'his works have been to thee-ward very good'

(1 Samuel 19:4)

(6) 'thy thoughts which are to us-ward' (Psalm 40:5)

(7) 'his power to us-ward who believe' (Ephesians 1:19)

(8) 'is longsuffering to us-ward' (2 Peter 3:9)

(9) 'more abundantly to you-ward' (2 Corinthians 1:12)

(10) 'which to you-ward is not weak' (2 Corinthians 13:3)

(11) 'the grace of God which is given me to you-ward'

(Ephesians 3:2)

Of these instances, the archaic expression in (6) was derived from the second edition of the Bishops' Bible ; (3), (4), (5), (10) from the first edition of the Bishops' Bible ; and (1), (2), (7), (8), (9), (11) from Tyndale. In the lack of an adequate concordance for Tyndale, I cannot be sure that the count is complete, but I have found eight other cases. Tyndale uses 'to Godwarde' in Acts 22:3, 1 John 3:21 ; 'to me warde', 2 Corinthians 7:7 ; 'to manwarde', Titus 3:4 ; 'to us warde', Ephesians 2:7, 1 John 4:9 ; 'to Jewrye warde', 2 Corinthians 1:16 ; and 'to his buryinge warde', Mark 14:8. All but the last of these appear also in the Geneva Bible ; but they were rejected by AV.

The most astonishing fact in this connection is that the revisers in 1881 and 1901 inserted the archaic expression in four passages where AV did not use it : 'to us-ward', Romans 8:18 ; and 'to you-ward', Galatians 5:10, Colossians 1:25, 1 Thessalonians 5:18.

Herod and John the Baptist

When Herod seized John the Baptist and put him in prison because of the enmity of Herodias, we are told in Mark 6:20, 'Herod feared John, knowing that he was a just man, and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly'.

The word 'observe' is here used in the sense of 'treat with ceremonious respect or reverence'—a meaning which is now obsolete but was common in Shakespeare's day. In *King Henry IV—Part II* (iv, iv, 30), the King advises his son Thomas to 'observe' his older brother, who is heir to the throne :

> 'Blunt not his love,
> Nor lose the good advantage of his grace
> By seeming cold or careless of his will :
> For he is gracious, if he be observed.'

In *Julius Caesar* (iv, iii, 45), Brutus quarrels with Cassius :

> 'Must I budge ?
> Must I observe you ?   Must I stand and crouch
> Under your testy humour ?'

In place of 'observed him' Tyndale, the Great Bible, the Geneva Bible and the Bishops' Bible use 'gave him reverence'. But the Greek word means keep safe, watch over, protect ; and this meaning is taken by the Latin Vulgate, by Martin Luther's German Bible, by Wyclif, Coverdale and Rheims, and by the modern revised versions.

In place of the words for 'he did many things', *polla epoiei*, the most ancient Greek manuscripts have the words *polla ēporei*, which mean 'he was much perplexed'. RSV reads :

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'Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed ; and yet he heard him gladly.'

'Husks'

The 'husks' that the swine ate, Luke 15:16, were the pods of the carob tree, with a sweetish pulp containing seeds. They were used not only as fodder for animals, but as food by the poorer people, who ground and boiled them to extract their sugar, somewhat as molasses is extracted from sugar-cane. The prodigal son could certainly have eaten them.

Wyclif, Tyndale, Coverdale, the Great Bible and the Bishops' Bible have 'the coddes', for 'cod' was the old word for 'pod'. The word 'husk', which was introduced in the Geneva Bible, is misleading, for it applies only to the outer covering and not to the whole fruit. It must be admitted, however, that the husks sharpen the point of the story. Modern English translations, for the most part, forego the sharpening, and use 'pods'.

The Hebrew word represented by 'husk' in Numbers 6:4 probably refers to grapeskins. The law for one taking the vow of a Nazarite required strict abstinence : 'he shall separate himself from wine and strong drink ; he shall drink no vinegar made from wine or strong drink, and shall not drink any juice of grapes or eat grapes, fresh or dried. All the days of his separation he shall eat nothing that is produced by the grapevine, not even the seeds or the skins' (RSV 6:3–4).

In 2 Kings 4:42 'full ears of corn in the husk thereof' is now translated 'fresh ears of grain in his sack'. The editors of the revised versions agree that the Hebrew word refers not to the husk of the grain, but to the sack in which the man carried it.

'Cast the same in his teeth'

In Matthew 27:44 the Authorised Version reads : 'The thieves also, which were crucified with him, cast the same in his teeth.' In Mark 15:32 it has for the same Greek verb and pronoun, 'reviled him'. The discrepancy goes back to Tyndale, who used 'cast in his teeth' in Matthew, and 'checked him' in Mark.

The Greek verb is *oneidizo*, which means to revile, reproach or upbraid. Tyndale used 'revile' in Matthew 5:11—'when men revile you'—and 'upbraid' in Matthew 11:20—'upbraid the cities'—and at these points his translation has been retained in all subsequent versions.

He was not so fortunate in his rendering of James 1:5 : 'If any of you lack wisdom, let him ask of God which giveth to all men indifferently, and casteth no man in the teeth : and it shall be given him.' Or in his rendering of Mark 16:14 : 'After that he appeared unto the eleven as they sat at meat, and cast in their teeth their unbelief and hardness of heart, because they believed not them which had seen him after his resurrection.'

These texts in Tyndale are the earliest to be cited in the *Oxford English Dictionary* as examples of a 'cast in the teeth' idiom. The form used in James, to cast *a person* in the teeth, is marked as obsolete, with no example cited later than 1642. The form used in Matthew and Mark, to cast *something* in the teeth of a person, is still current English.

Tyndale's use of this idiom in Matthew 27:44, Mark 16:14, and James 1:5 was retained by the Great Bible, the Geneva Bible and the Bishops' Bible. The Authorised Version dropped it for 'upbraid' in Mark and James, but kept it in

Matthew. The revised versions have dropped it completely ; RSV reads : 'The robbers who were crucified with him also reviled him in the same way.'

'Instantly' and 'constantly'

The noun 'instant' refers in the Bible, as in present-day English, to a moment or point of time. The prophet Isaiah likens the iniquity of Israel to 'a break in a high wall, bulging out, and about to collapse, whose crash comes suddenly, in an instant' (30:13).

But the adjective 'instant' and the adverb 'instantly' refer not to time, but to the spirit or manner of an action. The statement that the elders of the Jews went to Jesus and 'besought him instantly' to heal the servant of the centurion, means that they 'besought him earnestly' (Luke 7:4). Paul's statement before King Agrippa, 'Now I stand and am judged for the hope of the promise made of God unto our fathers : unto which promise our twelve tribes, instantly serving God day and night, hope to come' (Acts 26:6–7), is better translated : 'Now I stand here on trial for hope in the promise made by God to our fathers, to which our twelve tribes hope to attain, as they earnestly worship night and day'.

'They were instant with loud voices, requiring that he might be crucified' (Luke 23:23) means 'They were urgent, demanding with loud cries that he should be crucified.' The apostles' charge to Timothy, 'be instant in season, out of season', means 'be urgent in season and out of season' (2 Timothy 4:2).

'Constant' and 'constantly', as used in the Bible, are also more than time-words ; they mean 'with constancy', that is, with firmness, steadfastness, consistency. When Rhoda

'constantly affirmed' that Peter was at the door, the Greek does not mean continually, but confidently—'she insisted that it was so' (Acts 12:15).

'Creature' and 'creation'

In Romans 8:19–23, 37–9 the word 'creature' is employed in the now obsolete sense of the created universe—'the whole creation', as the Authorised Version itself translates the same Greek word in verse 22. The revised versions use 'creation' throughout this passage, which closes with Paul's great affirmation of faith : 'We are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord'.

'Creature' means anything created, and is not limited to living beings unless it is so stated or implied. RSV makes this clear by changing 'every creature of God is good' to 'everything created by God is good' (1 Timothy 4:4). It also reads 'a new creation' in 2 Corinthians 5:17 and Galatians 6:15.

The article on Creature in the *Oxford English Dictionary* makes interesting reading, and stirs one to reflection upon the varied play of language. The words of invocation in the Order for Holy Communion, 'bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine', doubtless remain clear and meaningful to those who partake. But the man who speaks of 'creature comforts' is probably not thinking of the God who created them, but of himself as the creature who is comforted by them.

'Edify' and 'edification'

To edify, from the Latin *aedificare*, is to build. The word is rarely used, however, in a material sense. While 'edifice' usually refers to a large building of wood or stone or steel, 'edify' and 'edification' are used in a figurative sense, to refer to intellectual improvement or moral and spiritual upbuilding.

Jesus said, in answer to Peter's confession, 'upon this rock I will build my church', Matthew 16:18 ; and Paul took up the verb which Jesus used, and made it one of his most characteristic expressions. The Authorised Version sometimes translates it as 'build' or 'build up' (Acts 20:32 ; 1 Corinthians 3:10–14 ; Colossians 2:7 ; Ephesians 2:20–22 ; see also 1 Peter 2:5 and Jude 20). But more often the Authorised Version translates it as 'edify' or 'edification'.

Archbishop Trench, in his *English Past and Present*, held that 'our use of "edify" and "edification" first obtained general currency among the Puritans' and cited two quotations. One is from the satirist, John Oldham, 1653–83 :

'The graver sort dislike all poetry,
Which does not, as they call it, edify.'

The other is from Robert South, 1634–1716, voluble opponent of Nonconformists : 'All being took up and busied in the grand work of preaching and holding forth, and that of edification, as the word then went . . .'

There is a measure of irony in these quotations, and it must be admitted that the words lend themselves to ironic use. They may also be used in less than the high moral and religious sense which has come to be their primary meaning. One may speak of an edifying conversation when it is merely informing, or revealing, or even amusing.

For this reason the Revised Standard Version uses 'build up' or 'upbuilding' in a dozen cases where the Authorised Version used 'edify' or 'edification'. It retains the latter terms in I Corinthians 14, and in Romans 15:2 and Ephesians 4:29. But elsewhere it replaces them with such renderings as 'the church was built up' (Acts 9:31) ; 'building up the body of Christ' (Ephesians 4:12) ; 'your upbuilding' (2 Corinthians 12:19) ; 'mutual upbuilding' (Romans 14:19) ; 'upbuilds itself in love' (Ephesians 4:16).

'Temperance' and 'riot'

'Temperance' in the Bible means self-control. It was one of the four cardinal virtues of Greek philosophy—wisdom, courage, temperance and justice. Paul spoke before Felix of justice and self-control and judgment to come (Acts 24:25). Self-control is part of 'the fruit of the Spirit' described in Galatians 5:22–3. It is central among the means through which the followers of our Lord may escape from corruption and passion and become partakers of the divine nature (2 Peter 1:3–8).

'Every man that striveth for the mastery is temperate in all things' (1 Corinthians 9:25) is now translated, 'Every athlete exercises self-control in all things'. A bishop, says Titus 1:7–8, must be 'hospitable, a lover of goodness, master of himself, upright, holy and self-controlled'.

The opposite of self-control is expressed by 'riot' and 'riotous', which in the Bible stand for revelry, loose living or debauchery rather than for scenes of public violence and lawless disorder. The 'riotous eaters' of Proverbs 23:20 were 'gluttonous' (see also Proverbs 28:7). The 'riotous living' of the prodigal son was 'loose living' (Luke 15:13). Paul counsels

against 'revelling' in Romans 13:13 ; and 2 Peter 2:13 denounces those who 'count it pleasure to revel in the daytime'. RSV uses 'profligate', 'profligacy' and 'debauchery' for the Greek word which AV represents by 'riot' or 'excess' (Titus 1:6, 1 Peter 4:4, Ephesians 5:18).

'Wit', 'wist' and 'wot'

The noun 'wit' is used only once in the Bible, in the vivid description of the sailors' plight in a storm at sea, Psalm 107:27 : 'They reel to and fro, and stagger like a drunken man, and are at their wit's end.'

The adjective 'witty' appears in Proverbs 8:12, 'I wisdom dwell with prudence, and find out knowledge of witty inventions'. But the 'witty inventions' were an invention of the AV translators, to represent a Hebrew word for which the earlier versions had 'counsel' or 'understanding', and the present revised versions have 'discretion'.

The author of the Wisdom of Solomon, one of the books of the Apocrypha, says of himself, as translated by Coverdale and the Bishops' Bible, 'I was a lad of ripe wit' (8:19). The Geneva Bible said, 'I was a witty child', and AV adopted this. But the Greek adjective refers to good natural gifts, both of body and mind. The Revised Version of 1894 put it, 'I was a child of parts' ; and RSV has 'As a child I was naturally well-endowed'.

The Old English verb 'wit' means to know or to find out. Without inflection, it appears three times in AV ; its present tense, 'wot', eleven times ; and its past tense, 'wist', thirteen times. The texts can readily be located by the help of a good concordance. The most familiar is the answer of the twelve-year-old Jesus to his mother's reproach : 'Wist ye not that I

must be about my Father's business ?' The revised versions translate this : 'Did you not know that I must be in my Father's house ?' (Luke 2:49).

'Do you to wit' is an idiom which means 'cause you to know'. It was in common use in the thirteenth to the seventeenth centuries, but is now obsolete. Tyndale used it at 1 Corinthians 15:1 and 2 Corinthians 8:1, and AV retained it in the latter of these passages.

The expression 'to wit', meaning 'that is' or 'namely', is used seventeen times in AV, and in all but one case has been inserted by the translators in the interest of clarity, without any corresponding Hebrew or Greek term. The one which has a corresponding Greek word is 2 Corinthians 5:18–19, 'All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation ; that is, God was in Christ reconciling the world to himself.'

'Many mansions'

A correspondent accuses the RSV translators of taking the glory out of the Scriptures, citing as evidence the wording of John 14:2 : 'In my Father's house are many rooms ; if it were not so, would I have told you that I go to prepare a place for you ?' The Authorised Version had promised him 'mansions', and he complains bitterly that these have shrunk to 'rooms'. The glory, he says, is left out !

But the word 'mansion', as used by Tyndale and the Authorised Version, had no reference to a manor house or a pretentious residence. It meant simply a place to stay, a place of abode. The Greek word which it translates is *mone*, which comes from the verb *meno*, to stay or abide. The Latin noun is *mansio*, from the verb *maneo*, which means to stay or

abide. Jesus simply promised to his disciples a place to dwell in his Father's house.

The basic trouble of this correspondent lies deeper than his failure to understand the Biblical use of the word 'mansion'. He is looking for the wrong kind of glory.

The word *mone* is also used in verse 23 of this same chapter, where AV translates it 'abode', and RSV translates it 'home'. The entire verse reads in RSV : 'Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him." '

Jesus also said in his prayer for his disciples (John 17:3) : 'And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent.'

The real glory of the eternal life in heaven which our Lord has promised to those who love and serve him is that we shall know God, Father, Son and Spirit, and dwell in our Father's house—at home with him and he with us. The correspondent does not understand what the real glory of life with our Father is.

There is an excellent discussion of these texts in *The Interpreter's Bible*, volume 8, pages 699–700 and 710–711. This discussion is by two British scholars who had nothing to do with the preparation of the Revised Standard Version.

The preposition 'by'

Paul's statement in 1 Corinthians 4:4, 'I know nothing by myself', means 'I know nothing against myself'. This is an obsolete use of 'by' which occurs in Shakespeare's *All's Well That Ends Well* (v, iii, 237) :

'By him and by this woman here what know you ?'

In Foxe's *Book of Martyrs*, an inquisitor accuses Elizabeth Young, 'Thou hast spoken evil words by the queen' ; and she answers, 'No man living upon earth can prove any such things by me.'

The preposition 'by' is used in the sense of 'during' or 'for' as part of the phrase 'by the space of'—'this continued by the space of two years' (Acts 19:10. See also Acts 7:42, 13:21, 20:31). It is one of the odd facts about the Authorised Version of the New Testament that when it uses the word 'space' it usually refers to a period of time.

'By' is so commonly used in forms of swearing or adjuration (see Matthew 26:63) that this seems to the reader to be its function in 2 Thessalonians 2:1 : 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ . . .' But it is here used as a translation for the Greek word which means 'concerning'. The RSV reads : 'Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, not to be quickly shaken in mind or excited . . .'

'Every man is brutish by his knowledge' (Jeremiah 51:17) must simply be regarded as an error, in view of the fact that AV translates the identical Hebrew 'Every man is brutish in his knowledge' (Jeremiah 10:14). Neither of these renderings is accepted by the revised versions or modern translations, however ; RSV reads in both cases, 'Every man is stupid and without knowledge'.

AV occasionally uses 'by' to translate the Greek preposition which means 'because of' or 'for the sake of'. In John 6:57, 'by the Father' and 'by me' mean 'because of the Father' and 'because of me'. 'By your tradition', Matthew 15:3, 6, is 'for the sake of your tradition'. 'For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from

God' (Hebrews 6:7) is more accurately translated, 'For land which has drunk the rain that often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God.'

'Candle' and 'candlestick'

The 'candlestick' which Moses was commanded to make for the tabernacle weighed about a hundred and eight pounds. It was of pure gold, hammered, with a base and shaft and six branches, Exodus 25:31–40. It had no candles. 'Thou shalt make the seven lamps thereof', verse 37 says. Again and again, in the books of Exodus and Numbers, reference is made to the candlestick of pure gold, with its seven lamps, its vessels and the oil for the light. But candles are never mentioned. This 'candlestick' was a massive, beautifully wrought candelabrum, a stand for seven lamps. And the various other candlesticks in AV were also lampstands—including the seven which stood for the seven churches to which John was commissioned to write (Revelation 1:10–20).

The words which are used in the Hebrew Old Testament and in the Greek New Testament mean 'lamp' and 'lampstand', and are so rendered by the revised versions. The introduction of 'candle' and 'candlestick' was a bit of modernisation which reflects British ways of life in the fifteenth and sixteenth centuries.

Two well-known texts from Proverbs, in their RSV rendering, are :

'The spirit of man is the lamp of the LORD,
    searching all his innermost parts' (20:27).
'For the evil man has no future ;
    the lamp of the wicked will be put out (24:20).

The meanings of 'bestow'

'Bestow' is used for a variety of meanings in the Authorised Version, and stands for six different Hebrew verbs and five Greek verbs. The fourteen hundred chariots and twelve thousand horsemen which King Solomon 'bestowed in the cities' were 'stationed' there (1 Kings 10:26, 2 Chronicles 9:25). When Gehazi took the gifts from Naaman and 'bestowed them in the house' the Hebrew means simply that he 'put them in the house' (2 Kings 5:24). The rich fool who worried over where to 'bestow' his crops was not thinking of giving them away ; he meant to keep them, and his problem was where to 'store' them (Luke 12:17–18). 'Thou shalt bestow that money for whatsoever thy soul lusteth after' means 'you shall spend the money for whatever you desire' (Deuteronomy 14:26). The word 'bestow' is applied by the Authorised Version to the payment of workmen (2 Kings 12:15) ; to the use for the Baals of things dedicated to the LORD (2 Chronicles 24:7) ; and to Ezra's authorisation to provide what is required for the house of God (Ezra 7:20).

In three passages, AV uses 'bestow labour' for the Greek word which it elsewhere translates by 'labour' or 'toil' (John 4:38, Romans 16:6 and Galatians 4:11) ; their wording comes from Tyndale. An error in the Greek text of Romans 16:6 has been corrected on the authority of the ancient manuscripts, so that instead of 'who bestowed much labour on us' the Revised Standard Version reads 'who has worked hard among you'.

The Revised Standard Version retains the word 'bestow' in only two cases : 'that he may bestow a blessing upon you this day' (Exodus 32:29), and 'bestowed upon him such royal majesty as had not been on any king before him in Israel' (1 Chronicles 29:25).

'Entreat' and 'intreat'

The corrected editions of the Authorised Version prepared by Dr Paris, 1762, and Dr Blayney, 1769, made a distinction between 'entreat', meaning to deal with, and 'intreat', meaning to ask or pray. This distinction was not present in the original edition of 1611, where the two spellings are used interchangeably; for example, Job 19:16 has 'intreated' and 19:17 has 'entreated', Job 24:21 has 'intreateth', Jeremiah 15:11 has 'intreat' in the text and 'entreat' in the marginal note, Philippians 4:3 has 'entreat'.

The truth is that these are simply different spellings of the same word. They are so handled in the *Oxford English Dictionary*, which defines 'intreat' as an obsolete or archaic form of 'entreat'.

'Entreat' is used in an obsolete sense in Acts 27:3, Luke 20:11 and 1 Thessalonians 2:2, where the revised versions have 'handled' or 'treated'.

The expression 'be entreated' means to be prevailed on or persuaded to grant the object of an entreaty. It is used in AV only of God, though in what is now obsolete English it was applied to other beings also. The passages are Genesis 25:21 ; 2 Samuel 21:14, 24:25 ; 1 Chronicles 5:20 ; 2 Chronicles 33:13, 19 ; Ezra 8:23 ; Isaiah 19:22. RSV uses 'granted his prayer', 'heeded their supplications', 'granted their entreaty', in forms suitable to the context.

'Easy to be entreated', James 3:17, represents a quite different Greek word, which RSV translates 'open to reason'.

The successive translations of 2 Corinthians 8:4 reveal the difficulty of finding the right English to express the meaning of very compact Greek. In modern spelling, the translation by Tyndale and his successors was : 'and prayed us with great

instance that we would receive their benefit, and suffer them to be partakers with others in ministering to the saints'. The Authorised Version took a different interpretation of the last clause : 'praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints'. The revised versions of 1881 and 1901 have a mechanically literal rendering which is opaque : 'beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints'. The Revised Standard Version returns to Tyndale's understanding of the verse, and translates it : 'begging us earnestly for the favour of taking part in the relief of the saints'.

The meanings of 'health'

The word 'health' now refers to the soundness and efficient functioning of body and mind. But it had wider meanings in 1611 and before. It was used as a synonym for healing or cure ; used in the sense of safety or deliverance ; and used in a moral and spiritual sense as the equivalent of salvation.

Wyclif wrote of Shammah that 'he smote the Philistines, and the Lord made a great health' (2 Samuel 23:12), where Tyndale and subsequent versions read 'a great victory'. Coverdale has the people say of Jonathan, 'that hath done so great health in Israel this night' (1 Samuel 14:45), where the Geneva Bible has 'who hath so mightily delivered Israel'.

Wyclif's version of Acts 28:28 is 'Therefore be it known to you that this health of God is sent to heathen men.' Tyndale rendered it 'this salvation of God is sent to the Gentiles ;' but at Luke 19:9 his version has Jesus say to Zacchaeus, 'This day is health come unto this house.' In Ephesians 6:17 Wyclif

had 'the helm of health', where subsequent versions have 'the helmet of salvation'.

In Psalms 42:11 and 43:5 the Geneva Bible reads 'my present help and my God'; the Bishops' Bible, 'my present salvation and my Lord', which was changed in its second edition to 'the help of my countenance and my God'. The translators of the Authorised Version changed this to 'the health of my countenance, and my God'. The Revised Standard Version returns to Geneva, with the simple rendering, 'my help and my God'.

One of the most familiar verses of the Bible is Psalm 67:2 : 'That thy way may be known upon earth, thy saving health among all nations.' Its wording goes back to Tyndale, and is kept by RSV, except that 'saving health' is changed to 'saving power'.

'Comfort' and 'Comforter'

'Comfort' comes from the Latin *conforto*, which means to strengthen. Though it was sometimes applied to things or animals, the primary reference of the word is to the strengthening of human beings in body and spirit. Hence the verb 'comfort' has various meanings : strengthen, encourage, support, aid, refresh, relieve, soothe, console, make comfortable. The first six of these meanings are now obsolete, except for legal usage and such phrases as 'give aid and comfort to the enemy'.

As verb and noun, the word 'comfort' is used more than a hundred times in the Authorised Version. It is retained by the Revised Standard Version where the meaning is to console or relieve from distress ; but it is replaced in the many cases where the meaning is to strengthen, refresh, encourage, exhort, or cheer. Examples are : 'by the encouragement of the scrip-

tures' (Romans 15:4) ; 'all may learn and all be encouraged' (1 Corinthians 14:31) ; 'encourage the fainthearted' (1 Thessalonians 5:14); 'that their hearts may be encouraged' (Colossians 2:2) ; 'that we may be mutually encouraged' (Romans 1:12) ; 'any incentive of love' (Philippians 2:1); 'that I may be cheered' (Philippians 2:19) ; 'heed my appeal' (2 Corinthians 13:11).

'Comfortable words' (Zechariah 1:13) are 'comforting words'. In 2 Samuel 14:17, however, 'the word . . . shall be comfortable' is used to represent a quite different Hebrew expression, which is better translated, 'the word . . . will set me at rest.'

'Comfortably' is used five times in the Authorised Version, always with the verb 'speak'. It stands for a Hebrew phrase which means 'to the heart'. The Revised Standard Version lets the English be determined by the context, and uses 'kindly' (2 Samuel 19:7) ; 'encouragingly' (2 Chronicles 30:22 and 32:6) ; and 'tenderly' (Isaiah 40:2, Hosea 2:14).

'Comforter' is a title of the Holy Spirit, translating the Greek term *parakletos*, used four times in Jesus' parting talk with his disciples (John 14:16, 26 ; 15:26 ; 16:7). Jerome left it untranslated in the Latin Vulgate, and the word has passed into the English language as 'paraclete'. Wyclif translated it as 'coumfortour', however, and Tyndale as 'comforter'. It was capitalised in the Geneva Bible and in the Authorised Version.

The Greek word *parakletos* is translated 'advocate' in 1 John 2:1, where it is applied to Jesus Christ himself. It means one who is called, and Bishop Hinds wrote that the call may be 'for any purpose of need, whether to strengthen, to console, to guide, to instruct, to plead and intercede for, or otherwise to aid'. As applied to the Holy Spirit, the Revised Standard Version translates it 'Counsellor'.

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